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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

SPIRITUAL ILLUSTRATED MONTHLY

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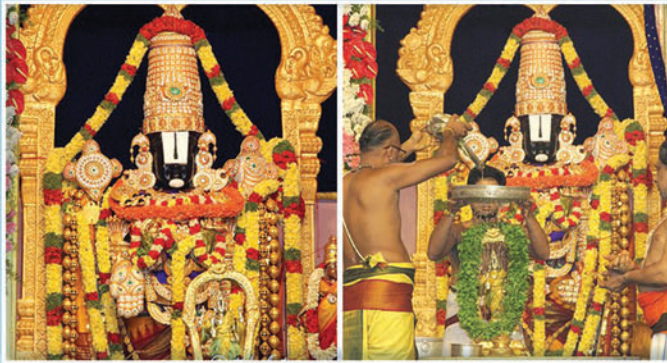
SATURDAY

NIGHT : GARUDAVAHANAM

SHRIPAD

TIRUMALA TIRUPATI DEVASTHANAMS

The TTD had conducted 'Sri Venkateswara Vaibhavotsavams' at replica temple in the AC Subba Reddy Stadium at Nellore from 16.08.2022 to 20.08.2022. As part of this programme, various sacred rituals and sevas were performed to the deities. On this occasion, TTD Trust Board Chairman Sri Y.V. Subba Reddy along with his wife and other higher officials participated.



BHAGAVADGITA



Kathaṁ na jñeyam asmābhiḥ
Pāpād asmān nivartitum
Kulakṣayakṛtaṁ doṣaṁ
Prapaśyadbhir janārdana

Why should we not have the wisdom
to turn away from this sin, O
Janārdana (Krishna), we who see the
wrong in the destruction of the
family?

(Chapter- I, Sloka-39)

INVOCATION

Brahma kaḍigina pādamu
brahmamu tāne nī pādamu

..brahma..

Celagi vasudha golicina nī pādamu
balitala mōpina pādamu
talakaka gaganamu tannina pādamu
balaripu gācina pādamu

..brahma..

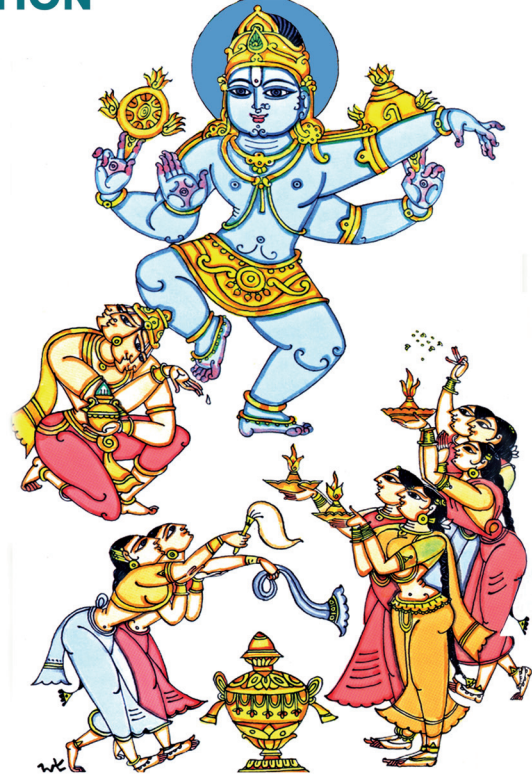
Kāmini pāpamu kaḍigina pādamu
pāmu talaniḍina pādamu
prēmapu śrīpati pisikeḍi pādamu
pāmiḍi turagapu pādamu

..brahma..

parama yōgulaku paripari vidhamula
paramosageḍi nī pādamu
tiru vēṅkaṭagiri tiramani cūpina
parama padamu nī pādamu

..brahma..

- Annamacharya

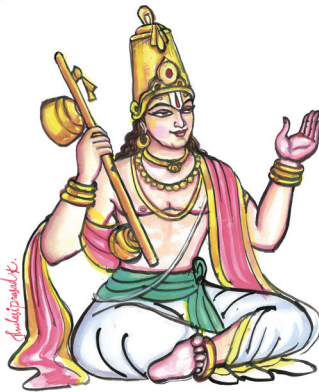


The feet which Lord Brahma washed with reverence,
they are the Supreme Brahman themselves!

The feet which Vasudha joyfully worshipped,
On king Bali's head this foot was placed,
valiantly, this foot had measured the entire sky,
Indra was protected by the grace of these feet!

Kamini's sins were washed away by these feet
These are the feet that were placed on Kaliya's head
with love, Sree-sati massages these feet
These are the feet of the extraordinary horse (Lord Hayagreeva)

For the highest of sages in very many ways
these divine feet grant salvation!
Proving that 'Tiru Venkatagiri' is eternal,
the Parama-Padam' is at your feet!



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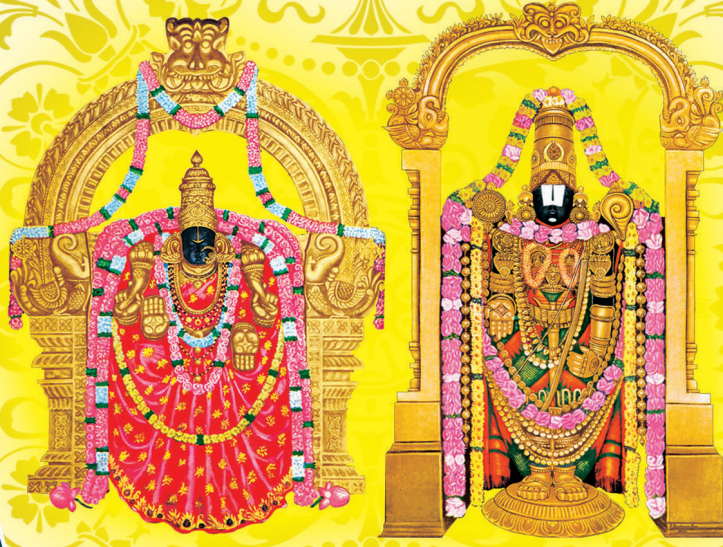


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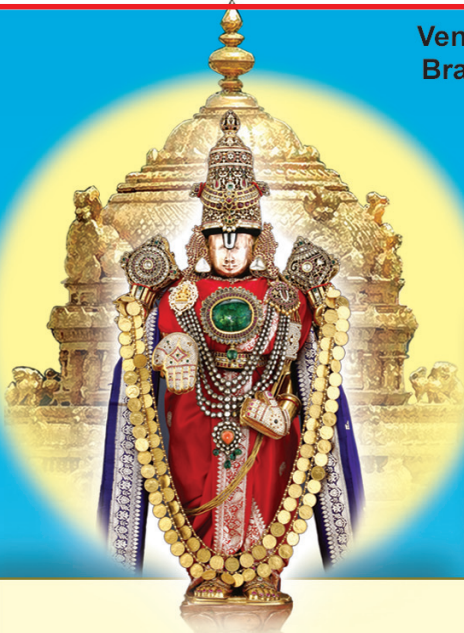
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Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

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Back Cover : Chakrasnanam at Tirumala

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Let the Humanity 'Glow' with Prosperity

Deepavali is a festival of Lights. It is the biggest and most enjoyable festival celebrated all over India. It is commemorated to mark delight, victory and harmony.

Deepavali or Diwali as it is known in some parts of the country falls either during the month of October or November as per the movement of Moon and Sun.

Deepavali has two words in it. Deepam and Avali. Deepam means Lamp; Avali means an array. So Deepavali means Array of Lamp. On this festival day, people light lamps and exhibit them in arrays. So, we can see an array of lighted lamps in the houses all over.

It is told, on this day, Sri Rama returned to Ayodhya after 14 years of Exile in forest to fulfill his father's wishes. During his stay in forest, Sri RAMA fought with demons and annihilated demons including their king Ravana. On his return to Ayodhya, people lit lamps to welcome Sri Rama and celebrated his victory. Hence it is celebrated as the festival of Victory of Good over Evil.

There is another story that Lord Krishna with his consort Sathyabhama, went to Prak Jyothishapura and killed Demon Narakasura. Before his death, Naraka wished that the day might be celebrated with bright light. To commemorate this victory, Deepavali is being celebrated.

Whatever may be the story, it is a festival to celebrate the victory of Good forces over the Evil forces, in other words, to instill good thoughts in us and remove bad ones. On this day, people will lit the diyas as part of the festival. Lighted Diyas dispel the darkness of our ignorance and spread brightness of knowledge and wisdom.

'Deepavali Asthanam' is one of the rituals performed to Lord Sri Venkateswara of Tirumala every year on Deepavali day by the TTD. On this sacred occasion, Lord Sri Malayappaswami, the Utsava murthi; along with His Consorts will be seated on 'Sarva Bhupala Vahana' facing Garudalwar with Sri Viswaksena (the commander in chief) seated adjacent to him situated before the Bangaru Vakili (the Golden threshold). Then Jeeyar swamis will offer new sacred silk clothes to the Lord. The Asthanam fete will conclude after special pujas including Rupee coin Harati amidst chanting of vedic hymns.

This year Deepavali falls on 24th October. Let us invoke the blessings of the Lord on this Deepavali day and be blessed.

GARUDA The Valiant

- Smt. D.K. Ahana Lakshmi

Special Occasion

Garuda is described as Pakshiraja, the king of Birds. All of us recognize him as the vahana or mount of Lord Vishnu. When you enter a Vishnu temple, there is an image or icon of Garuda at the entrance. He is celebrated as 'Periya Thiruvadi' just as Hanuman is known as 'Siriya Thiruvadi'.

The origin of Garuda is described in the Adiparva of the Mahabharata. Briefly, he is the son of Sage Kashyapa and Vinata. He is the younger brother of Aruna, the charioteer of Lord Surya.

But how did Garuda become Lord Vishnu's vahana? The story is as follows: His mother Vinata lost a bet with her co-sister Kadruva (who employed a trick) resulting in Vinata becoming a slave to Kadruva and her children, the nagas. This was due to a curse uttered by Aruna who also said that she would be delivered from slavery by her son. This could be done only by getting the amruta for the snakes that were his step-brothers (Kadruva's children). Valiant Garuda, the shapeshifter (for he was a master of ashtasiddhis), managed to obtain the amruta that was amazingly guarded. When Garuda was in the air with the pot of nectar, he met Lord Vishnu. Slokas 13-16 in the 33rd Adhyaya (chapter) of the Adi Parva in Mahabharata describe the encounter (summarised here) :

At that time, the son of Vinata encountered Lord Vishnu

Narayana was pleased with Garuda's commitment.

He called out to Garuda – 'I would like to give you a boon'.

Garuda the sky-roamer said, 'Lord let me serve on your flag'.

Garuda Seva on 01-10-2022

And 'Even without a drink of the nectar, may I be immortal'.

The Lord said to Garuda, 'Let it be so'.

Now Garuda said, 'Lord, now I proffer thee a boon.'

Lord Vishnu said, 'I wish that you become my steed'.

And that is how the mighty Garuda became the vahana of Lord Vishnu.

Garuda-seva or the processional of the lord mounted on Garuda is a wonderful spectacle in any Vishnu temple. Crowds throng to worship the lord on Garuda because it is believed that moksham can be easily got when worshipping the lord on Garuda vahana. After all, did the Lord not speed to Gajendra's rescue flying there mounted on Garuda? This scene has also been captured dramatically by the poet Pothana in his 'Bhagavatam'. In fact, every single illustration of Gajendra moksha shows the

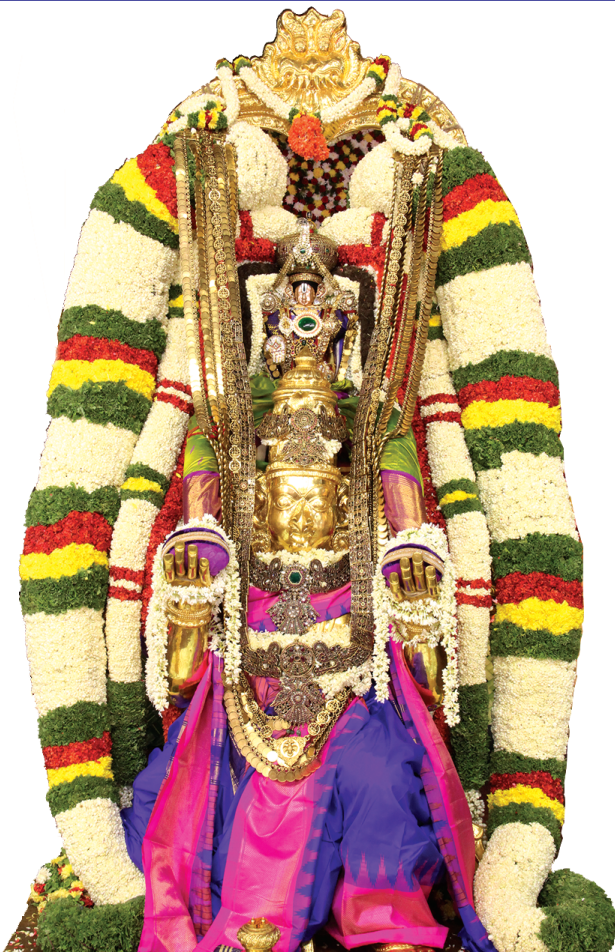
lord arriving to rescue the King of Elephants riding his favourite mount. The third chapter of the ashtama skanda of Srimalad Bhagavatam describes what happened. Specifically, the 31st sloka says:

Hearing the mental prayer of the distressed elephant The lord of the world wielding the Sudarsana (discus) Swiftly arrived on his vahana, Garuda, who is Possessed of a speed that depends in his will.

Garuda vahana is so closely associated with Sriman Narayana that in Narasimha Satakam, Seshappa describing lord Vishnu says "Garudavahana divya kaustubhalankara ravi koti teja sa rangavadana": On his Garuda vahana, adorned with the divine Kaustubha gem, bright faced like the sun..." (Verse 83).

But Garuda is much more than all that. In Garuda Panchashat, Swami Vedanta Desika writes that Garuda is the personification of Vedas (verse 3). He says Garuda's eyes are the Gayatri mantra, his name is the Yajur veda and so on. At the end of the verse Swami Desika prays saying that the Garuda thus extolled by the Vedas may show us the way to freedom.

Being like Garuda, selfless, devoted and committed to achieving the given task despite hurdles on the way pleases the lord and helps attain moksha.



Garuda Vahanam in Tirumala : At Tirumala, the sight of Sri Malayappa swami mounted on the golden Garuda vahanam during Srivari Brahmotsavam sends devotees into ecstasy. Garuda is often adorned with precious jewels such as the Makara kanti, Salagrama haaram and wears a golden crown. The lord's feet are securely placed in the open palms of Garuda who is seen kneeling on one leg. Lord's appearance on Garuda bestows transcendence and salvation to the devotees. There is also a monthly Garuda seva on the full moon night when Sri Malayappa swamivaru tours the Mada streets on the Garuda vahana. Devotees can watch the Garudavahanaseva live in SVBC Channel and be blessed.



UTSAVAM - A DAY AFTER BRAHMOTSAVAM in Tirumala

- Sri T.K. Krishnaswami Thathacharya

The two renowned Sri Vaishnava Acharyas of 11th century have dedicated their whole life in the service of Lord Venkateswara. They were Acharya Tirumalai Nambi and Sri Ananthalan. The two great Acharyas on the orders of their mentors came to Tirumala one after the other to do Kainkaryams (sacred service) to the Lord. The first was Sri Tirumalai Nambi, the first Srivaishnava to arrive at Tirumala on the orders of Alavandar or Yamuna Muni. Sri Tirumalai Nambi took to the service of reciting vedams, prabandham, bringing of 'Papavinasana theertham' and later on 'Akasaganga Theertham' as per the wishes of Lord Srinivasa. As the Acharya was advancing in age Sri Bhagawad Ramanuja sent

Sri Ananthalan to assist and continue the service of Pushpa Kainkaryam (flower service).

Sri Ananthalan came to Tirumala as per the orders of Bhagavad Ramanuja and started digging land to make a beautiful flower garden with all types of flowers liked by Lord Srinivasa. He also dug a Tank called as 'Ramanuja pushkarini' by his own efforts assisted by his wife. Even though she was pregnant, he asked her to do the work and never asked any help from others not even from God. Every day he used to take the garland of flowers to the temple and offer it to Lord Srinivasa. Both Sri Tirumalai Nambi and Sri Ananthalan, the two best

friends, dedicated their lives in the service of the Lord, lived happily by doing their services without any misunderstanding or jealousy between themselves as their motive was to make the Lord happy and spread Srivaishnavism.

Both the Acharyas were at their work and the garden of Anantalvan became an attractive place to all, including the Lord. Lord Srinivasa along with His Vakshastala Lakshmi (Lakshmi in His Bosom) used to go to the Bhag (Garden) during the night hours and used to take a stroll as Lakshmi plucked some flowers of her choice. Both of them, after some time of relaxation, used to go back to the Temple. This was their routine. When the garden became fully flowered and so many fragrant flowers were seen by the divine couple in human form.

To the utter shock of Ananththalvan, he started noticing some fragrant flowers missing from his garden daily and kept a watch throughout night. At that time, he saw a couple entering the garden, smiling, going together around the garden casually as they did every day. Then suddenly Ananththalvan appeared before them and tried to catch them but Lord Srinivasa escaped by leaving Mahalakshmi as she could not run as fast as the Lord did. Then Ananththalvan took the lady and tied her to an Aswatha tree.

The unique festival 'Bagh Savari' or 'Baksavari' will takes place immediately after annual Brahmotsavams every year. On this day, the utsava deities are taken to Anantalwar Garden situated in Tirumala in anti-clock wise direction and after the rituals, brought back to Srivari temple at Tirumala. The festival is eye feast to the eyes.



The Lord in the human form ran in the anti-clock direction and disappeared into the temple. The lady was tied to the tree throughout the night and when Anantalwan went to the temple to offer flowers to the Lord, Mahalakshmi was not seen on the Bosom of the Lord. Then he realised that the Lord Himself with Goddess Lakshmi had come to his garden. Regretting his mistake, he took the Goddess (the lady tied to the tree) in a basket of flowers to the temple and placed her near the Lord. Lord Srinivasa on seeing the selfless devotion of Anantalvan felt happy.

Baksavari Utsavam at Tirumala

To commemorate the pleasing incident of His run in the reverse direction, a festival is celebrated every year immediately after Salakatla (the annual) Brahmotsavam. The Lord with His consorts go to the Ananththalvan garden (Bhag) and the family members of Anantalvan receive the Lord attended by Jeeyar Swamis and other Srivaishnavas. There will be a Prabandh ghosti, sathumorai with various kinds of food offerings by the family. Even to-day the garden and pushkarini are still there and the senior members of family are looking after the maintenance of the garden in Tirumala.



BRAHMOTSAVA CHAKRASNANAM

- Dr. Venkata Harshavardhan R.D.

‘Chakrasnanam’ is a divine process performed during the last day of Brahmotsavams. A Brahmotsavam cycle in Tirumala hills starts with ‘Dwajaroohanam’ and completes. (The Varshika Brahmotsavam does not ‘end’, it just completes on the ninth day of Jeeva or Jeevathma. For Brahma, the pramanas or units are different. The 4.32 billion Human or Earth years is a “day of Brahma” or one thousand Maha yugas. Moreover, the Brahmotsavas is a continuous process in KALI YUGA and the cycle repeats every year as per human or earth-based units) (not ends) with ‘Chakrasnanam’ on the ninth day of this spiritual process which will happen for billions of times in this ‘Kali Yuga’. The popular ‘Avabrutha Snanam’ is slightly different from ‘Chakratalwar Snanam’. Avabrutha Snanam is mainly performed to cleanse the sins and mistakes of the people after ‘Yagnas’. The Avabrutha Snana along with Chakra Snana is performed in Brahmotsavams by considering this celestial activity as a Yagna.

History of Sudarshana Chakra : According to Hindu scriptures, this Chakra of Lord Vishnu is believed to be developed by Sri Vishwakarma from the Sun God by taking

Sun’s extraordinary emitting energy and power to create Trishul, Sudarshana Chakra, and Pushpak Viman. Though this act of Sri Vishwakarma is believed to be orchestrated for the benefit of his daughter, this paved the way to develop ‘bearable’ energy to develop ‘BHULOKA’ or ‘KARMA BHOOMI’ (the planet earth) for living creatures to “take or make” their KARMA Phala.

This Sudarshana Chakra during Dwapara Yuga left the Vaikuntam and revolved around Dwaraka to protect the place and people from the enemies or deadly DANAVAS or Asuras. In Kaliyuga, the same is believed to be revolving around SAPTHAGIRI (the seven hills) as they are Kaliyuga’s Vaikuntam and the station of Lord Vishnu. (The Lord Venkateswara or Balaji is not a reincarnation of Sri Vishnu but a demonstrated ‘direct’ appearance or image of Sri Vishnu, who visited the Bhoomatha or the Planet Earth from Vaikuntam for Dharma Paripalana in Kali Yuga). This divine chakra protects Kaliyuga Vaikuntam all through the twelve months and six seasons with its powerful sixteen spokes. Even today many devotees strongly believe that this is the reason why numerous invaders from the Middle

Chakrasnanam on 05-10-2022



OCTOBER - 2022 :: SAPTHAGIRI

East and Europe could not demolish “Moorthybava Kaliyuga Murthy” and loot the treasures, safeguarded and protected by ‘Sudarshana Chakra’.

About Pushkarini Theertham: According to ‘Puranas’, this PUSHKARINI Theertham is the celestial water body brought to Tirumala from Vaikuntam by Lord Venkateswara. Moreover, it is also believed that all the divine water bodies (Theerthas) in ‘Thri lokas’ (Brahma, Kailasa, and Vaikunta Lokas) mingled with Swami Pushkarini Theertha. Hence, this water possesses immense powers to clean all Parikrutha Doshas (attributed sins by unknown, unconscious karmas and saparivar karmas), Swakarma Doshas (sins gained by own acts or Karma). It’s also believed that the Pushkarini has the power to shower blessings as well.

The beliefs regarding Chakrasnanam: It’s difficult for ‘Living Creatures of Planet Earth (Earth is one of the many planets where human life has evolved. According to Srimad Bhagavatam, there are many universes and the conditioned living entities are evolving within the universe in different planets and different species of life.) to bear the power and energy to directly touch the divine Sudarshana Chakra. After many ‘Mantras and Slokas’ are chanted, it’s believed that the Sudarshan Chakra will give the DOSHA RAHITHA SPARSHA AMODHA (permission to touch it without securing any sins) to the priests to take it to the water body (Pushkarini) Theertham. After the priests execute the divine dip of the Sudarshana Chakra in Pushkarini Theertha, the celestial power of Chakra floats in the holy Swami Pushkarini. This divine water is a media that extends the controllable access to all the ‘Jeevas’ (the earthly bodies like human beings or animals in water) to get in touch with the power of Sudarshana Chakra. It’s also believed that, though the priests take the Sudarshana Chakra out of the Pushkarini water after a dip, still the power of it will be in the water for a considerable duration. So normally, priests, participants and pilgrims, take a dip in this Pushkarini water even after the ninth day, to acquire the divine cleansing power and blessings of Sudarshana Chakra.

There is another popular belief among devotees that, the Lord Venkateswara determined to reduce or cool down

the fierce force of Sudarshana Chakra as it may stop devotees with Swakarma or Parikrutha sins to enter the Tirumala. Hence, he “periodically” dips divine chakra in Pushkarini water. According to Bhumatha or Jeevathma it may be once in a year but not by Thri Loka standards or units of time. (The dipping process is once in a nanosecond as per Brahma’s age calculation process or Vaikunta time standards). This way the Lord gives his devotees one more opportunity to repent and perform ‘Prakshalana’ or Prayachitam’ or extend ‘Mudupus’ in Tirumala and take his divine Darshana without any obstruction from the ‘Sudarshana Chakrathalwar’. He also ordered the Sudarshana Chakra to bless the devotees with his energy and power.

Finally, the divine “Sudharshana (Su + Darshana) Chakra” of the ‘seven hills’ could move devotee’s ‘seven chakras’ in the human body to lead them to “Sudarsha” (Su + Darsha) and “Sukarma” process. The divine “Sudarshana” (Su + Darshana) Chakrasnanam will easily coordinate, rejuvenates and reactivates human body chakras to get into “Sudarsha” (Su + Darsha) and “Sukarma”. The annotation of ‘Sudarshana’ goes with “Su” as DIVINE not the typical English translation as “Good” and “Darshana” as CONCENTRATED FOCUS AND VISION, not “view or look” again as per the typical English true translation. For details visit to the web sites:

1. https://www.google.com/search?q=one+day+of+brahma&rlz=1C1CHZN_enIN987IN987&oq=one+day+for+brahm&aqs=chrome.1.69i57j0i10i22i30j0i390l3.12197j0j15&sourceid=chrome&ie=UTF-8
2. https://en.wikipedia.org/wiki/Hindu_units_of_time

[This brief article on CHAKRA SNANAM depicts the importance of ‘Maha Sudarshana Chakra Snanam during Brahmotsavams and reflects on the views, concepts, opinions, and beliefs expressed by common devotees (not based on validated frameworks in various Sastras and Puranas) construed from their ancestors’ beliefs.]

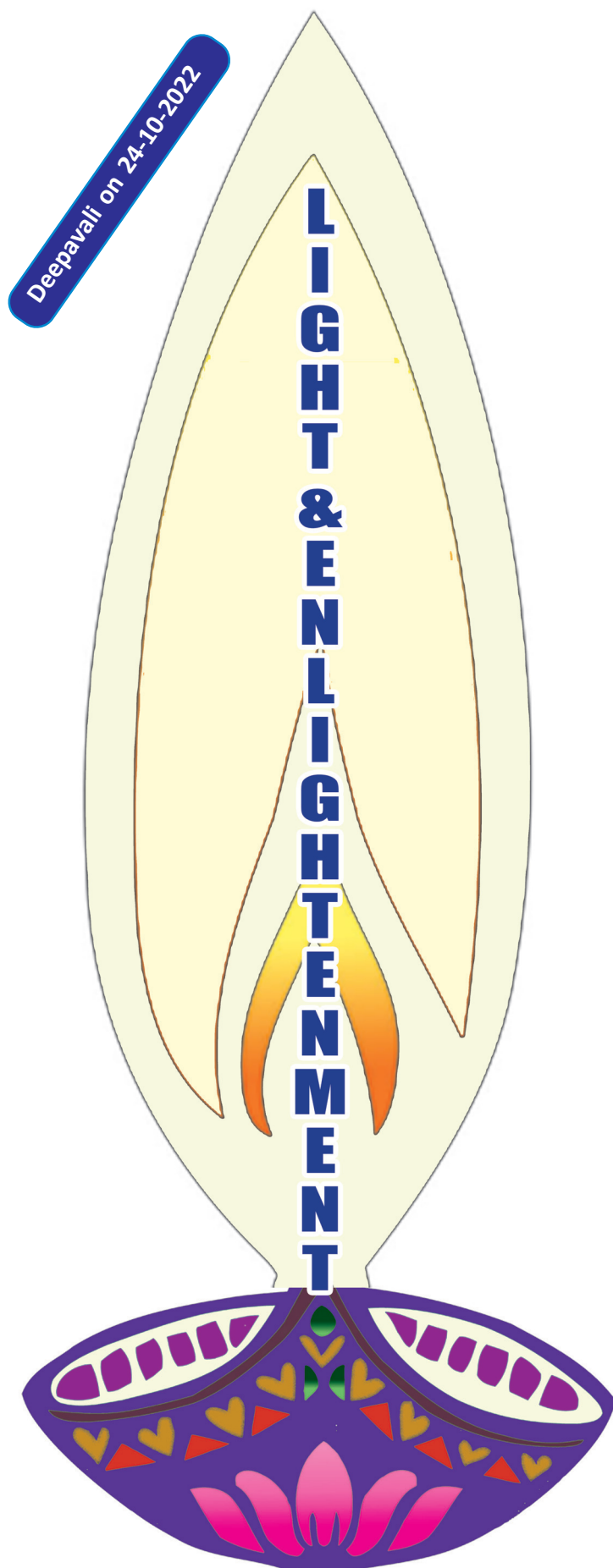


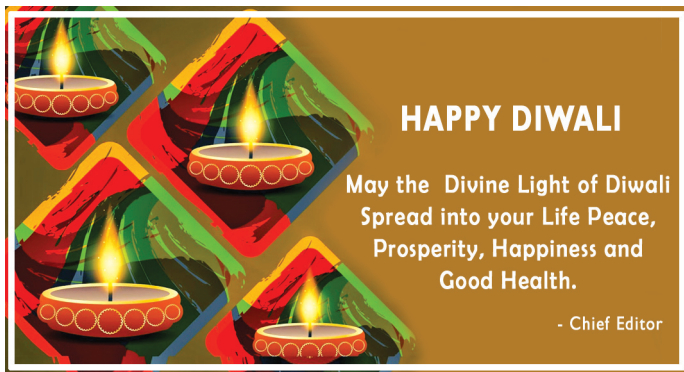
As we generally don't want to be in the dark, first of all we let there be light. By the same token, let me shed some light on Light. We see the light at birth and start living by the light of nature with the prospect of getting a spark from above for the much sought-after enlightenment before the lights are out and the curtain comes down on the stage of life.

Light and Darkness are natural phenomena experienced in rhythmical alternation. Though they form a dichotomy, they complement each other, and so both are necessary phases of the life cycle that is altogether perceived as a harmonious totality. Darkness guarantees the continual existence of light by its regular renewal. Light and Darkness have metaphorical meanings and are often equated with the pairs of Being and Non-Being, world order and primordial chaos. It is said that the creation began with the emergence of light, often identified with the Sun or an equivalent light principle, out of a primeval darkness. Again, the end of the world is described as a twilight or darkness of the gods, that is, the disappearance of light in a final darkness that engulfs all.

Light serves as a symbol of life, happiness, prosperity, intellectual and spiritual enlightenment. In addition, light can be a symbol of immortality. There is an obvious connection between light and the Sun as the source of light. When light is personified and worshipped, it tends to become associated with the Sun. The gods are frequently endowed with light attributes, and so spirit and light are practically identical. In the Indian *Upanishads*, Absolute Being (*brahman*) as well as the mind, through which spiritual knowledge is acquired, is identified as light. In consonance with this thought, the central experience of the inner self, which is identical with *Brahman*, is depicted as a light experience. In fact, as man rises to greater spiritual heights, he is turned into light.

Light also represents Wisdom since it is through Wisdom that things are apparent. Some thinkers hold that it was the fire of the heavenly bodies that begot human souls. Spiritual Illumination





marks the result of the ascent from a low, material, 'dark' existence to a higher, spiritual, and divine level of being. In due course light became a symbol of divine presence and salvation. Salvation consists in leaving behind this lower world of darkness and rejoining the principle of light.

Light over darkness

Maybe in line with the prevailing concept of light down the ages, Diwali is celebrated as a festival of lights among us. They view the festive occasion as a time to celebrate the triumph of light over darkness, knowledge over ignorance, and good over evil. For some, Diwali is also the beginning of a new year.

Diwali is generally a five-day festival of lights. The first day is spent exchanging food and gifts between family and friends. On the second day, people place earthen oil lamps around their doorways and balconies to celebrate the light. The third day is regarded as the most important and is dedicated to worship Lakshmi, the goddess of happiness and good fortune. On the fourth day, food

offerings are prepared for puja, a devotional prayer ritual. On the fifth and final day, the bond between siblings is celebrated by brothers and sisters exchanging gifts and performing special rituals.

In Northern India, light plays a key part in this festival because during his return from his exile for fourteen years, Rama was greeted with lighted diyas, or oil lamps, by the people, welcoming him home. Diwali, the festival of lights, was born from this illuminated return. In Southern India, Diwali is also known as 'Deepavali', a Sanskrit word, meaning "line of lamps." Deepavali is slightly different, as it is celebrated and focuses entirely on Lord Krishna's victory over Narakasura, the demonic evil king. Despite these differences, celebrations in both regions start with the celebration of the human form (*avatar*) of Vishnu, the Hindu God of creation, protection and transformation. Some traditions say that Lakshmi undertakes a door-to-door visit on the occasion and enters the house that is pure, clean and bright enough to please her most.

Thus the essence of Diwali in Hindu culture is celebrating the triumph of good over evil and light over dark. So, people line up earthen oil lamps outside of their homes to symbolize the inner light that wards off dark energy and evil forces.

Light serves as a symbol of life, happiness, prosperity, intellectual and spiritual enlightenment. In addition, light can be a symbol of immortality. There is an obvious connection between light and Diwali, the festival of lights.



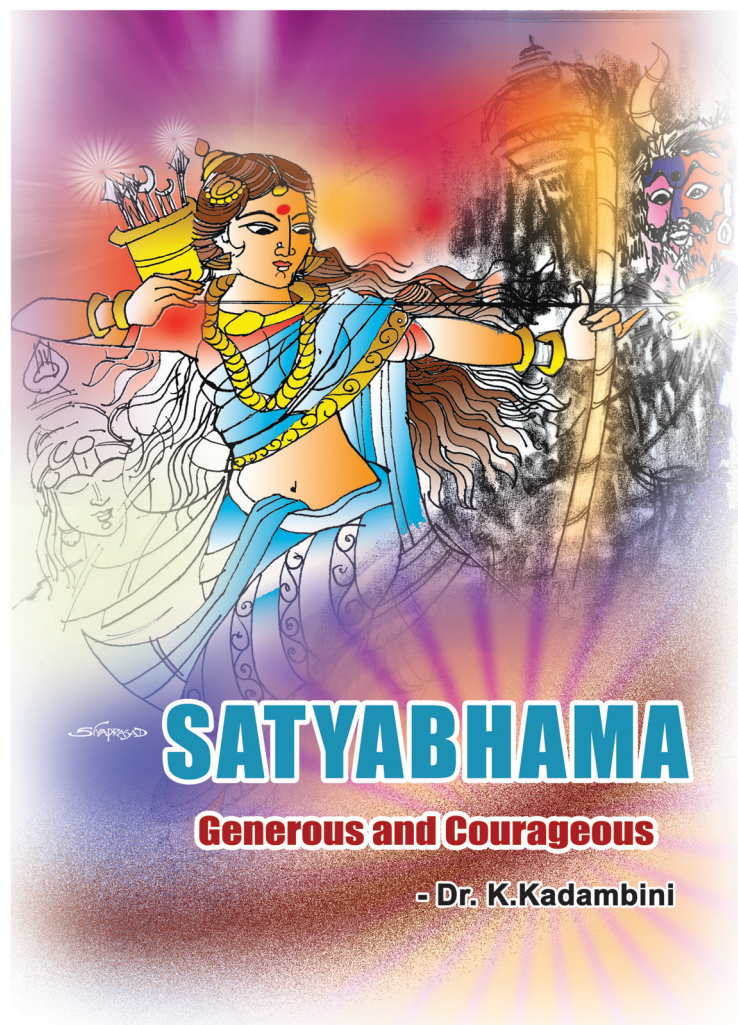
Deepavali Asthanam in Tirumala



The annual Deepavali Asthanam will be performed in Tirumala temple on October 24th in connection with Deepavali festival. On this day, the processional deities of Sri Malayappa Swami, Sridevi and Bhudevi along with Vishwaksena will be seated opposite Garudalwar and Asthanam will be performed. As part of this, Jeeyar Swamis will present sacred silk clothes to Swamivaru. Then Harati and Naivedyam will be offered to Swami.

Deepavali (Diwali), also known as the ‘festival of lights’ is celebrated all over India, on Asvayuja Amavasya, according to Hindu lunar calendar. Hindus in various regions of India see this day in a different light. Some consider Diwali to be the day Lord Rama returned to his kingdom Ayodhya along with his consort Sita, brother Lakshman and his devotee Hanuman. While some celebrate the marriage of Lakshmi Devi and Lord Vishnu, others associate Diwali with Kali Devi as a symbol of good over evil. Though the story of every region to celebrate Diwali differs, the main motto is “the victory of light over darkness. Among the five days of festivities, the day before Diwali is celebrated as “Narakachaturdashi” celebrating the death of the demon Naraka who was killed by Lord Krishna and Satyabhama.

Naraka was the king of Pragjyotishapura (modern day Guwahati, Assam). His evil mind started surfacing when he met Banasura, the king of Shonitapura. Banasura was the son of Mahabali, who was sent to Patala loka by Lord Vishnu in his vamana (dwarf) avatara. He lured Naraka to do penance to please Lord Brahma. Naraka performed years of tough penance. Pleased by his devotion, Lord Brahma appeared before him and asked what he wanted. Knowing that Lord Brahma doesn’t give the boon of immortality, Naraka asked him to let him die only in the hands of his mother Bhudevi. Brahma granted him the boon and Naraka became invincible. He was given the title “Narakasura” in accordance with his relation to Banasura. He started creating chaos in all the three worlds – Bhu loka, Akasa loka and Patala loka. He abducted 16,000 women and kept them in a jail. He even snatched Aditi’s (mother of devas) earrings and tried to annihilate Lord Indra’s throne. Terrified, the deities went to Lord Vishnu for help. Lord Vishnu promised to address this issue in his 8th avataram, which is Krishna avataram. It is also believed that soon after the birth of Naraka, Lord Vishnu promised Bhudevi that her son would live a long and powerful life. Naraka



- Dr. K.Kadambini

did live a very long life from the Satya Yuga to Dwapara Yuga which is approximately more than 3,024,000 modern years.

Gifted by the Sun God

Satyabhama (incarnation of Bhudevi) is the daughter of Satrajit, the treasurer of Dwaraka and the owner of the Syamantaka, the precious gem which was gifted to him by the Sun god. Krishna was blamed for taking the gem as Satrajit refused to give it to Ugrasena (Krishna’s grandfather). To prove his innocence, Lord Krishna set out to find the gem which went missing after Satrajit’s brother Prasena’s death, he encountered Jambavan, the trusted bear devotee of Lord Rama. Jambavan failed to recognize his lord and fought with lord Krishna for 28 days. When he recognized who he was, he gave the gem along with his daughter, Jambavati’s hand in marriage. Krishna went back to Dwaraka with Jambavati and returned the

gem to its owner who in return asked Lord Krishna to marry his daughter Satyabhama and accept the Syamantaka gem. Krishna accepted Satyabhama but refused to take the gem.

One day, when Satyabhama was resting in the garden, Aditi paid a visit. She broke down showing her bleeding ears due to the force exerted by Naraka in snatching her earrings. Furious, Satyabhama called Lord Krishna and told him about the incident. When Lord Krishna decided to slay the demon, Satyabhama insisted on going along with him. They flew on Garuda, Lord Vishnu's vehicle to Pragjyotishapura. In the battle, Krishna killed Naraka's General Mura, earning the name "Murari (enemy of Mura)". Seeing his fall, Naraka got infuriated and attacked them with many weapons that he had. But, none of them could hurt Lord Krishna. Enraged, he used the Shakti Astra that hit Lord Krishna on his chest. Krishna pretended to fall unconscious. Seeing her lord in that state, Satyabhama furiously used a fiery Astra that pierced right through Naraka's chest. Lord Krishna wakes up and tells Satyabhama that he pretended to fall down because only she can kill Naraka. Another version states that Lord Krishna uses his Sudarshana chakra to kill Narakasura upon the insistence of Satyabhama. She blessed Narakasura after punishing him. Because of her Narakasura attained moksha.

It is said that Satyabhama is always seen as proud and arrogant. But, she is also a fearless and devout wife of Krishna. She is the prettiest and very open minded woman. Though she was the daughter of Satrajit, the Lord married her because of her ideal behaviour, broad-mindedness along with beauty and other good qualities. She was very proud of her husband and his powers. She always speaks truth, never causes any harm to anyone, cares for all, and spreads love. The warrior that she was, she could never bear any insult to her family or her husband. She always protected him and stood for his honour. She always made Krishna happy in her presence. She was the strength of Lord Krishna and Krishna was her soul, life and everything to her. They were inseparable.

Satyabhama was not sincerely jealous of any of them but she pretended to be jealous as she found Krishna adoring this habit of hers. She was proud that she can please Krishna with her mischief. Her pride, jealous, anger, selfishness are all for her lord.

As an incarnation of the most patient Bhumidevi, she had to bear all her children's acts. But in the case of Naraka, it was her mother's instinct which led to her anger on Naraka for disrespecting others and creating havoc among the living; but, at the same time, she pleaded her husband to bless her son and give moksha to him. There are many versions of the story of Narakasura vadha, but every version ends with Satyabhama ending her son and the victory of light over darkness.

Wished the people to celebrate

The story of Naraka teaches us many things. How being in a negative company can affect our mind-set, how truth always finds a way to resurface, how being greedy can bring doom to one's life, and many more. It is believed that; after knowing the truth, Naraka wished that people would celebrate that day as victory of light over darkness as he realised how corrupt he was after meeting Lord Krishna and his mother, Satyabhama.

Satyabhama is undoubtedly a role model of a perfect wife and mother. She always put her husband before her children. In today's society where we see husband hating on his wife or the vice versa, characters like Satyabhama need to have a spotlight. She proved that women are not only always generous and kind but also courageous and valiant. They do not tolerate any mistake made by their children. At the same time, they care for their children so much. Ironical. Isn't it? We can see how every mother in this world punishes her kids out of concern. A mother who hates her child doesn't exist, even if the child was a demon. It's such a beautiful bond which sadly, isn't understood by many. So, let's take a moment to appreciate all the women and mothers around the world like Satyabhama.

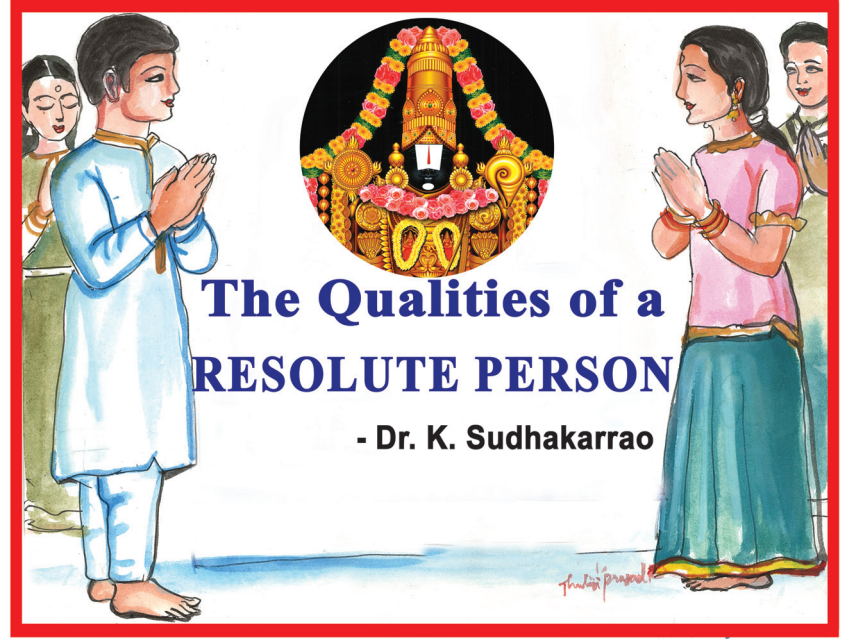


'Dheera' in Sanskrit means a person who has lot of courage. He won't be carried away by the troubles. He would remain calm during the time of catastrophies. Poet Bhartruhari in his Neetishatakam describes the qualities of a dheera or resolute person in a lucid manner.

'Nindantu neetinipunaah yadi vaa stuvantu Lakshmeeh samaavishatu gatchatu vaa yathestam Adyaiva vaa maranamastu yugaantare vaa Nyaayaatpathah pravichalanti padam na dheeraah'.

It means 'No matter the moralists may hate or praise, the goddess of wealth may come or go as she pleases, and death may come either today or after a long gap of several eras, resolute persons can never deviate a step from the path of righteousness'. What is the message of this verse? Let us discuss.

It means when we are going on a right path several people will criticise. They will force us to deviate from the path. Some people may tempt you by giving some bribe which will force you to some favour. It may drag you into legal complications. A weak person will be tempted to do wrong things. Later on he will be in trouble. In Kumara Sambhava, Kalidasa gives this message.



Vikaarahetou sati vikriyante yeshaam na chetaansi ta yeva dheeraah.

One who doesn't succumb to the temptations even in an adverse circumstance, he is called a dheera. A resolute person chooses the path of righteousness. He will not deviate inspite of several hardships like poverty, discomfort, bitter criticism etc.

So, youth should become dheeras in their life. They should select the path of peace, tranquillity, morality. They should have a life of higher moral values. They should preserve humanitarian values in the society. They should remain ideal persons so that other people may follow them. Nowadays the atmosphere is not good. Society is not much bothered about values. Misuse of Power is always dangerous. Hence, youth should become dheeras in their day to day life. It will lead to amelioration of society.

When Arjuna became feeble-minded and abandoned all his arms, Lord convinced him to remove the weakness from his heart.

Kshudram hrudaya dourbalyam tyaktvottishtha Parantapa.

"Oh! great warrior! remove the weakness from your heart". Later on Arjuna resumed the war and was able to kill all the enemies. One should do the same thing in their life.





Once Sage Narada visited Lord Brahma. As usual, he had many questions related to the rituals. Though Sage Narada knows everything, for the benefit of the worldly beings, he queries Lord Brahma.

Sage Narada: Can you please tell me, which is the best month of the year, the best Deity to worship and holy Tirtha to visit?

Lord Brahma: For all the three together, 'Karthika' is the best month, 'Damodara' is the deity to worship and 'Badari Kshetra' is the Tirtha to visit according to Skanda Purana.

Sage Narada: It is pleasure to hear. Can I know any other activities to be performed in Karthika month to make it auspicious?

Lord Brahma: "Snanam-Holy Bath, "Daanam-Charity", "Vratham-Fasting", "Tapas-austerity", "Homam-Sacrifice", "Bhajans-Singing Divine", "Puja-Prayers", "Parayanam-reciting or chanting divine texts etc. are a few activities to be performed in this month.

Sage Narada: I am curious to know more about that. Can you please detail these? "Snanam" when should we start, is there any timeline? How do we perform, how is it different from the usual bath?

Lord Brahma: Rise at dawn, go to nearby river, take Sankalpa (Resolution). Then, take a dip in the holy water and do

Arghya (Offering water in the two palms held together). This is a salutation to Lord Vishnu.

Sage Narada: Holy rivers like the Ganga, Alakananda, Kaveri, Godavari, Yamuna, Saraswati, Krishna, Tamiraparani, Gomati, Sarayu and many rivers are also considered to be special.

Lord Brahma: That is correct.

Sage Narada: If one cannot take bath on all the days in the river, then how can one get the merits?

Lord Brahma: Then, last three days in the month – Shukla Trayodashi, Chaturdashi and Purnima, you can take a holy dip. If not possible, at least, at home, one need to think of Lord Damodara, recite the Mantra, trust, that the water available is from one of the holy rivers. The belief will give the merits.

Sage Narada: Great! so, "Karthika Snanam" not only purifies the body but also the mind and soul.

Lord Brahma: Well-said!

Sage Narada: Glad to hear that. How about the Vrata?

Lord Brahma: Vrata is one of the important rituals to follow. Avoid using oil for the body as well as in food.

Sage Narada: So, Sattvic foods are allowed.

Lord Brahma: That is right. It is recommended to have one meal a day or fasting on Kartika Somavaaram (Monday).

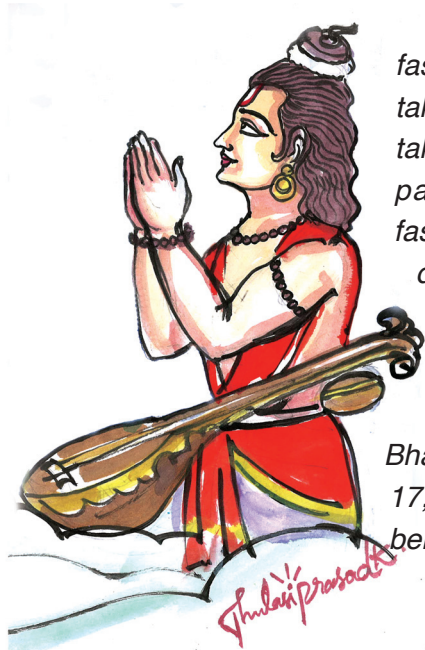
Why Sattvic? Sattvic food gives us positivity and energy to the body. It will have all the contents in moderate. It maintains the body and keeps healthy. This will enhance good personality. This promotes longevity, virtue, strength, health, happiness, helps us to think right. These are nutritious. It will not have heavy smell, not oily, not spicy, not salty, not much sour, or too sugary. They are always fresh and not leftovers. They are prepared in slow cooking manner.

To avoid? Foods to avoid in Karthik month are Sesame oil, Mushrooms, Onions, Garlic, Cheese, alcohol, opium, stale food, tea, coffee, and all non-vegetarian foods.

Why Fasting? Fasting helps to clean our body, mind, and soul. The whole body rejuvenates after every fasting day. It gives not only rest to our organs but also to our mind. It controls blood pressure, sugar levels, cholesterol, cleanses the digestive tracts, improves the immune system and fights inflammation in our body by self-healing techniques. The brain becomes energetic which promotes better neuro functions which help in brain functioning. Apart from that, promotes weight loss and boosts metabolism. The hormone secretion is controlled, and muscle strength is increased. All the above leads to longevity and keeps one young always.

Some types of fasting is like fasting while taking water, fasting and taking juice some times, partial fasting and full fasting during auspicious days. These can be done based on one's capacity to endure.

Lord Krishna in Bhagavad Gita – Chapter 17, Verse 8 talks about the benefits of Sattvic food



Sage Narada: Any specific mythical anecdotes in Karthika Month?

Lord Brahma: Lord Vishnu wakes up on Karthika Suddha Ekadasi, Lord Shiva killed Tripurasura on Karthika Pournami day, Goddess Ganga enters all the water bodies and makes it holy.

Sage Narada: What all can be given as Dhanas – Charity during this month?

Lord Brahma: Annadanam (Food) to the poor, Vastra (clothing or blankets), Lamps, Tulasi Maala etc., Most important is lighting lamps during this month. It indicates driving away the darkness from the world and ignorance from the mind to get purified.

Sage Narada: It is known that one gets “Gnana-Divine Wisdom” by lighting the lamps.

Lord Brahma: Singing Bhajans, Reciting Vishnu Sahasranamam, Bhagavad Gita, Damodarashtakam, reading Gajendra Moksha Story, to get rid of diseases, discontent, and difficulties in life.

Sage Narada: Oh Father! You have enlightened me with the details about the significance of Karthika Month. The observances mentioned in Karthika month are for the benefit of the world. I am sure that, if one follows, one will lead contented and peaceful life in this world and will attain salvation.

Lord Brahma: Undoubtedly, my son. Let the world drive away the darkness by lighting Karthika Deepam and shine in happiness!

May there be Well-Being in All
May there be Peace in All
May there be Fulfilment in All
May there be Auspiciousness in All
Om Shaanti Shaanti Shaanti



SHAMI

The Kalpataru

- Dr. C.V. Sulochana

All most all species of plants and trees are highly revered by our Indians. Some of them are considered sacred and divine.

One among such is Shami vriksham (tree). Its botanical name is *Prosopis cineraria* and in Telugu it is called '*Jammi chettu*'. The prominence of Shami tree is found in the epics Ramayana and Mahabharata in the following contexts.

In the Mahabharata, when the Pandavas had to spend one year incognito as a part of their 13 years of exile they hid their weapons in the branches of Shami tree. After one year when Arjuna, the middle one of the Pandavas came to the tree he found their weapons intact.

Then he worshipped the tree and took his Gandivam (his bow) from the tree and defeated Kauravas in his real identity in the battle of 'Uttara Gograhanam'.

Shami tree is also worshipped with the name of 'Goddess Aparajitha Devi'. Goddess Aparajitha Devi is one among the numerous forms of Goddess Durga Devi. It is also said in the Ramayana that Lord Rama worshipped Shami tree as Goddess Aparajitha Devi for his victory before declaring war on Lanka (the kingdom of Ravana).

Because of this reason Shami tree is revered by us especially on Vijaya dasami day during Navaratri festival.

Moreover, in some places of our country there is a tradition of giving shami leaves to friends and relatives in the name of gold on Vijayadasami day, as it brings victory and prosperity.

Shami leaves are also offered to Lord Ganesha in the 21 patra pooja. "*Om Ibhavaktraya namaha*", "Shami patram samarpayami". Recite the sloka after offering the leaves.

Shami wood is used as Aarani in all most all Vedic rituals. Generally, for performing any yajna, fire is needed. This fire is produced by churning of two pieces of wood which are called '*Aarani*'. The friction of these two is said to produce the fire which is used for offering oblation to gods.



In Ayurveda

Shami is an important medicinal plant in Ayurveda also. Different parts of this plant are used for different medicinal purposes.

BARK :

1. Its ground bark decoction is used as gargle to relieve sore throat and toothache.
2. The bark extract of this tree is used in symptomatic treatment of scorpion and snake bite.
3. Its dried bark powder is applied for healing of ulcers.
4. The astringent bark is used to treat leprosy and bronchial asthma.

LEAVES :

1. The extract of its leaves is used to kill parasitic worms in the intestine.
2. Its leaf decoction is used for itching skin diseases.
3. An infusion of the tender leaves is used as an astringent and remedy for diarrhoea and dysentery.

It is believed that those who worship the Shami tree on Vijayadasami day are blessed with victory and prosperity.

FLOWER :

Its flowers when mixed with sugar and eaten by a pregnant woman is said to prevent miscarriage.

PODS (a case containing seeds) :

1. Its pods are used in the treatment of urino-genital diseases.
2. Its pods are used in the preparation of food and also as fodder for cattle. It is very nutritious food.

Some other uses :

1. It fixes the nitrogen in the soil. By this the fertility of the soil increases.
2. The roots of shami tree can absorb water quickly and enhance ground water level. Also it helps in controlling floods.

Shami tree is revered not only for mythological significance but also for its benefits to the mankind in all aspects. Hence it is considered as 'Kalpataru'.



Visit ...

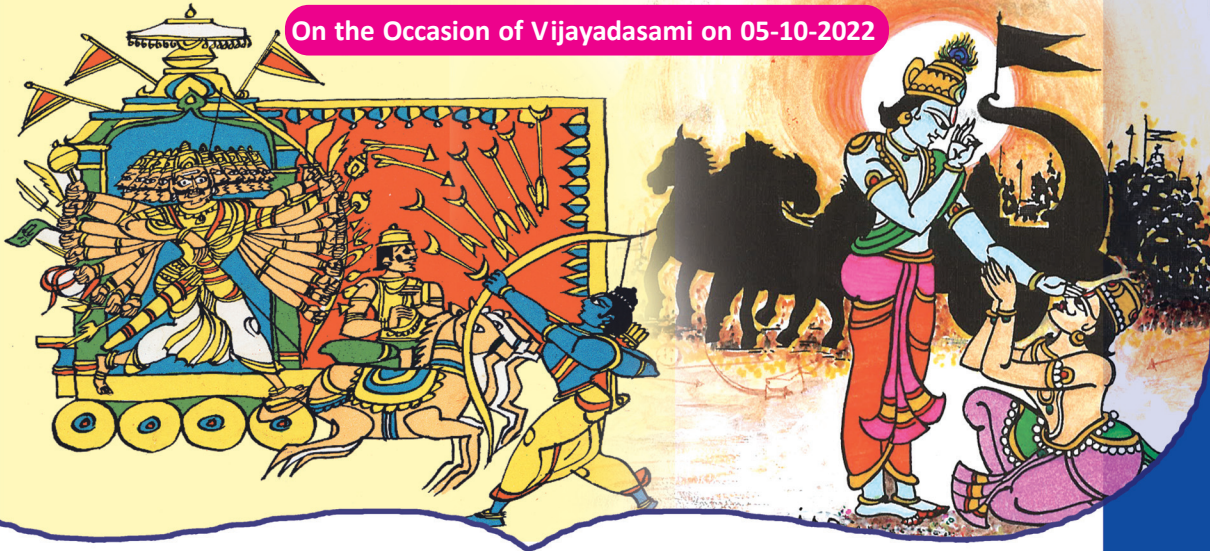
Tiruchanur...

Between 20-11-2022 and 28-11-2022

On the occasion of Annual Brahmotsavams of Goddess Padmavathi Devi and have Her divine blessings.

Tiruchanur, also known as Alamelumangapuram, located about 5 kms from Tirupati is also an ancient sacred place. The Temple of Sri Padmavathi Devi, the consort of Lord Venkateswara is situated in this place. It is said that the visit to Tirumala is fruitful only after a visit to Sri Padmavathi Devi Temple at Tiruchanur. Therefore, after visiting the temples at Tirumala and Tirupati, the pilgrims proceed to Tiruchanur to worship Goddess Padmavathi Devi. The sacred tank adjoining the Padmavathi Devi Temple is called 'Padma Sarovar'. The legend is that the Goddess revealed Herself on a lotus in this sacred tank.

On the Occasion of Vijayadasami on 05-10-2022



'Vijayadasami' is one of the major festivals in India. It is celebrated on the tenth day of Suklapaksa (bright fortnight) of Asvayuja-masa of the Indian lunar calendar. (Generally, it falls in September/October month of the Gregorian calendar.)

The word 'Vijaya' means victory. Indians celebrate this festival in memory of the victories of two magnanimous heroes of their land. 1) Victory of SriRama over Ravana'sura. 2) Victory of Arjuna over the group of Kauravas at the end of Ajnatavasa. They are the famous heroes in the Indian Itihasas namely the 'Ramayana' and the 'Mahabharata'. These victories are not simply considered as their personal ones but considered as the victories of good over evil. That is the reason for Indians to celebrate this festival successively from many generations with great pomp and joy for as many as ten days every year.

Victory does not simply mean vanquishing the enemies. It is winning the love of the people and overcoming various problems that occur in one's life as well. These Indian heroes of Vijayadasami are known for their numerous victories of various kinds, throughout their life.

Let us know how SriRama became a Hero of Victory : SriRama is the son of Dasaratha, the king of Ayodhya. SriRama stood up to the expectations of his father. SriRama was loved by his parents, by his brothers, by his teachers, by the people of Ayodhya and by his friends and enemies as well. It means that he had won all their hearts. How could he do that?

Dasaratha once proudly revealed that secret – "SriRama, the hero wins the worlds (or the love of the people) by his virtue of Truth. He wins ardour of the deprived by his virtue of generosity. He wins the faith of his teachers by his virtue of 'Susrusa' (service). He wins his enemies by his bow (weapon)."

Sent by his father Dasaratha, SriRama followed sage Visvamitra with a mission to save his yajna from the disturbances caused by the Raksasas. He was very curious to know about everything that was not known to him and continued to ask Visvamitra many questions about the Ashramas, rivers, forests

HEROES OF VICTORY

- Dr. P. Srinivasa Krishna Reddy

and various human habitats etc., that were seen on their way. SriRama's inquisitiveness besides his devoted services pleased Visvamitra. He answered all his questions and blessed him by instructing the procedure of launching and withdrawing various divine weapons. Such sincerity towards his teacher made SriRama a Hero of Victory.

The citizens of Ayodhya praised SriRama that they were compelled to love him by the following qualities of his – He makes people feel happy by his very appearance like the Moon, His patience equals the patience of the Earth, He consoles the miserable, He is gentle by nature, He remembers the favours done by others and responds back with bounty of favours, He converses tenderly with all, irrespective of one's age, gender and status, He enquires about the wellbeing of the people as if they were his kinsmen, He feels the pain when the people are in distress. All these true (natural) qualities of SriRama made him the people's favourite choice to be enthroned as their prince. In this way, winning the hearts and faith of the people made SriRama a Hero of Victory.

Approach towards truth made him a Hero : The sages in Dandaka forest pleaded him to save them from the tortures of the Raksasas. SriRama promised to protect them by killing those Raksasas. Later, Sita Devi questioned SriRama whether it would be really fair to kill the Raksasas though he had no personal enmity against them. Then, SriRama replied her – “O Sita! I always like the Truth. I am rather ready to sacrifice my life and even you, along with Lakshmana but I cannot break my promise once made”. This kind of approach towards truth made SriRama a Hero of Victory.

Efficiency made him a Hero : SriRama was kind enough that he could offer 'the state of no worry' to his friends and even to his enemies. He consoled Sugriva not to worry anymore from his brother Valin. Eventually he eliminated Valin and secured Sugriva the kingdom of Vanaras. Many of SriRama's counsellors advised him not to trust Vibhisana as he was a brother of his enemy Ravana. Then, the declaration made by SriRama is very famous – I offer security to all the beings if they seek refuge with me, claiming 'I am yours'. He said that he would forgive Ravana also, if protection was sought by him. Even Hanuman appreciated the greatness of SriRama in the very court of Ravana –Renowned Rama is capable of wiping out all the worlds along all the mobile and immobile beings and to re-erect them. This kind of efficiency made SriRama a Hero of Victory.



A Gallantry made him a Hero : Earlier, SriRama stood alone against the mighty armies of the Raksasas called Dusana, Trisira and Khara and destroyed all of them. Later, he invaded Lanka to get back Sita Devi. In the war against the Raksasas, he killed many giants like Kumbhakarna, Makaraksa and finally Ravana. All the Gods in the Heaven thanked him for securing peace to the universe by killing them. This kind of gallantry made SriRama a Hero of Victory.

A Gratitude made him a Hero : Indra, the king of heaven asked SriRama to choose a boon for doing him a great favour by killing Ravana. SriRama requested him to restore the life of all the dead Vanaras who fought for him in the war against the Raksasas. He requested Indra to see that delicious roots, fruits and rivers with pure water be available there, where Vanaras do live. Indra was pleased to fulfill the request of SriRama. Later, SriRama was coronated as the King at Ayodhya and he honoured everyone in a proper manner. He had a special love for Hanuman. He said to him - "O Hanuman! I may offer you many of my lives for the favours you have done for me. Yet, I remain indebted to you. May all your favours be digested in me. I do not want to do any favour back to you. If I wish to do some favour to you, it means that you should fall in some trouble. I never wish something like that happen to you." This kind of gratitude made SriRama a Hero of Victory.

Good qualities of Arjuna made him a Hero : In the Mahabharata, it is said that Pandavas had hidden their divine weapons on the branches of Sami tree before the commencement of their Ajnatavasa (life in hiding). Later, at the end of their Ajnatavasa, on the day of Asvayuja-Sukla-Dasami, Arjuna took his divine bow 'Gandiva' from the lot and fought a lone battle against the mighty army of Kauravas and conquered it single-handedly with great ease. Thus, the title 'Vijaya' (The Victorious) became synonymous to Arjuna. What made Arjuna such a great Hero? Our ancestors revealed the secret of his success – Arjuna had two strong resolutions – One – Never crumble under depression. Two – Never abscond from where you are supposed to stay. Of course, numerous other qualities of Arjuna made him a Hero of Victory.

On the day of Vijayadasami, people do offer puja to the Shami tree. In the evening, the younger people bow at the feet of elders. Then the elders bless them – Vijayeebhava – means – Be Victorious. It means, they bless the young ones to possess the qualities and resolutions possessed by the ideal Heroes of Victory of our Bharata DeSa. May our country flourish with such ideals and idols.

Vijayeebhava



ANNAMAYYA'S VIGNETTES OF WISDOM - 14

- Prof. M. Rajagopalachary



Sankirtana:

HInAdhikamu linka—nEDa nunnavO kAni
Anina dAsyamu pottu—andariki nokaTe.

nAnAvarNamulavAru—narahari dalacETi
AnAmamantrajapa—madi yokaTE,
pUni yAtani golici—bhuvi nEjAtainAnu
mOnamuna bondETi—mOkShamU nokaTE.

venakaku mundariki—viShNu kinkarula kella
panivaDi kaikoneTi—bhakti yokkaTe,
vuniki nA dEvuDdu—vokaDE antaryAmi
maneDi vaiShNavakula—mata mella nokaTE.

bhEdAbhEdamu lEDu—pekku maragulu lEvu
Adi nantyamulanu muktAtmalokkaTE,
srl dEvuDainaTTi—srl vEnkaTEShwaruni
yAdarAna bondu sharaNAgatiyu nokaTE.

Glossary: hInAdhikamulu = takkuva, yekkuvalu;
high and low; pottu = snEhamu, sahaVAsamu;
friendship, partnership, holding in common;
mOnamuna = mounamutO; silently; kaikoneTi
= grahinceTi, pUnukoneTi; to
undertake, to take, receive;
antaryAmi = God, the in-dweller;
maragu = snEhamu, wishes,
desires; attachments;
muktAtma = muktini pondina
Atma kalavADu; liberated
soul;



Translation:

No Discrimination

Between God and His
servants
The relationship
remains the same
for all.

Where is the scope for
discrimination of high and
low here?

There is only one *mantra* of
His name to chant
For people of all classes
and castes.

Of whatever caste they may be on this earth
The redemption they attain through the vow of silence
is the same.

Devotion to be sought necessarily is the same
For all servants of Vishnu both in the past and the
future.

All Vaishnavites who believe in God
As the indweller of all beings belong to the same
religion.

There are neither differences nor any attachments
among them.

The liberated souls are all alike
Either before or after their existence in the world.
Self-surrender is the only means to reach
Lord Venkateswara, Laxmi's Consort with love.

Commentary: This composition reveals the
egalitarianism and social consciousness of
Annamayya. It stresses the importance of *Naama
sankirtana*, chanting the name of the Lord. There are
no differences of caste or class in this religious
practice and also in the means of self-surrender to
reach God. There is no discrimination of high and low
among the devotees of the Lord as far as the devotion
and redemption are concerned. Devotion is the same
for all the servants of Lord Vishnu. There are no
differences of caste among the liberated souls. Self-
surrender is the only means of reaching the Lord.





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TIRUMALA TIRUPATI DEVASTHANAMS

The annual Pavitrotsavams were held to the Processional deities of Sri Malayappa Swami with Sridevi and Bhudevi in Tirumala from 07.08.2022 to 10.08.2022. In connection with this programme, Pavita Malaas (Sacred silk garlands) were adorned to other Parivara Devatas, Dwajasthambham etc. On this occasion, TTD Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. and other officials participated.



Tirumala Tirupati Devasthanams

TIRUCHANUR

SRI PADMAVATHI AMMAVARI BRAHMOTSAVAMS

20-11-2022 to 28-11-2022

20-11-2022 Sunday

Day : Dwajaroohanam

Night : Chinnaseshavahanam

24-11-2022 Thursday

Day : Pallaki Utsavam, Even. : Vasanhotsavam

Night : Gajavahanam

21-11-2022 Monday

Day : Peddaseshavahanam

Night : Hamsavahanam

25-11-2022 Friday

Day : Sarvabhupalavahanam

Night : Garudavahanam

22-11-2022 Tuesday

Day : Muthyapupandirivahanam

Night : Simhavahanam

26-11-2022 Saturday

Day : Suryaprabhavahanam

Night : Chandraprabhavahanam

23-11-2022 Wednesday

Day : Kalpavrukshavahanam

Night : Hanumadvahanam

27-11-2022 Sunday

Day : Rathotsavam

Night : Aswavahanam

28-11-2022 Monday

Day : Chakrasnanam, Panchami Theertham

Night : Dwajavarohanam



NAVARATRI DECORATION FOR DEVI KANAKA DURGAMMA

Sharannavaratri celebrations are observed with great devotion and glory, particularly in Devi temples. Sri Kanaka Durga temple at Vijayawada in A.P. celebrates Navaratri in grand fervour, beginning from Ashwayuja Shuddha Paadyami to Dashami. Vijaya Dashami is celebrated at the close of the festival, as a mark of Mother's victory over evil forces. We hereby give SAPTHAGIRI readers a glimpse of these festivities.



1. Goddess Durga Devi with Golden Kavacham (armour)

The first day of Navaratri, Durga devi is ornamented with the golden Kavacham [armour]. We can see yellow hued Devi seated on a lion with 8 arms and glittering nose-pin. She sports in her hands Shankha, Chakra, Gada, Shoola, Pasham, a great sword, and Parigha as weapons. She is here to save us from all possible enemies, and dangers haunting us. Devotees who worship her are sure to get her grace on this special occasion.

Pooja requirement of this day: The benevolent Devi is pleased by offering her yellow akshatas, yellow flowers, and Pulihora as naivedyam.



2. Goddess Bala Tripurasundari Devi

Bala Tripurasundari Devi will controls our Manas, Buddhi, and Ahankara, mind, intellect and ego. She sports a blessing hand adorned with a garland of beads. Worshipping this form of Devi keeps us happy and in pleasant mood. She is known to bless us with good progeny. She is the foremost among 16 vidyas of Srichakra tradition.

Pooja requirement: Puja to be offered to young girls, and Payasam to be offered to the deity.



3. Goddess Gayatri Devi

Gayatri is regarded as mother of all Mantras. She can be seen with 5 faces, holding Shankha, Chakra, Gada and Ankusham in hands. One can get mantrashakti and a strong mind power by worshipping this form of devi. She wards off evil forces and planetary acrimony. Reciting Gayatri grants the result of reciting all vedas.

Pooja requirement: Offering respects to Vedic scholars, and Ginger vada as Naivedyam to Devi.



4. Goddess Annapurna Devi

Devi in this form holds a cup of delicious payasam in right hand and gem studded ladle in another hand. She is bright red in complexion, sports diamond and pearl necklaces, has a very bright luminous face with wide eyes. A devotee who offers puja to this form of Devi will be blessed with good children and bright looks of an enlightened person.

Pooja requirement: Light red or white flowers, Curd-rice or Pongal for prasadam.



5. Goddess Lalitha Tripura Sundari Devi

This form of Devi is second among three form Tripura . She resides in Manidveepa of Srichakram and is embodiment of Srividya. She is the main deity for Srividya Upasaks. This form is very beautiful, serene, smiling and bright in appearance. She sports Pasha, Ankusha, sugarcane bow, and flowery arrows in her hands. Goddess Lakshmi and Saraswati are seen fanning her on either sides. Her worship is believed to ward off financial worries and make us prosperous.

Pooja requirement: Kumkum (vermilion) for Puja and Payasam for offering.

Worship Goddess Kanakadurga and Be Blessed

DASARA FESTIVAL

From 26-09-2022 to 05-10-2022

**6. Goddess Mahalakshmi Devi**

The goddess is decorated in the form of Mahalakshmi, with elephants on either sides, holding lotus in her hands, and with Abhaya, Varada mudras in other two hands. She is one among Tripurasundari forms of the Divine Mother. A sincere and devout worship to her grants the devotees with material wealth and spiritual progress in life. She is known as one who grants blessings at the earliest.

Pooja Requirements: Red flowers, Pooranam as prasadam.

**7. Goddess Maha Saraswatidevi**

There is a lot of significance to the Saraswati Devi decoration of the Devi on the day of Mula star. She is the presiding deity for speech, intellect, wisdom, music and fine arts. She plays on her Veena, Kacchapi, holds books, japamala, and is adorned with white robes. She appears atop a peacock which is Her vahanam. By worshipping this form of Devi, one can master both material and spiritual knowledge.

Pooja Requirements: White fragrant flowers, curd rice and Pongal as prasadam.

**8. Goddess Durga Devi**

On the 8th day, Durga form of the Devi is worshipped with grand fervour. She destroys demons in her fierce form and protects her devotee in the tranquil form. She is the first among 5 elements of nature - Prithvi. She is dressed up in bright red saree, crown studded with gems, has 8 arms holding Sword, sickle, Gada, Shankham, Kalasham, Trishulam, Chakram, bow & arrows. Her vahanam is Lion. Meditation on her cures all types of illnesses.

Pooja Requirements: Yellow chamanthi, champaka, jasmine flowers, Pomegranate fruit, pulihora and Pongal, pulagam as prasadam.

**9. Goddess Mahishasura Mardini Devi**

The Devi appears seated on a lion and with many weapons in a resplendent manner. It is practice to celebrate the day when the Devi eliminated the demon Mahishasura as 'Maharnavami'. Those who worship the Devi in this form will never face fear of enemies and are victorious everywhere.

Puja: Performing Suvasini Puja and giving away auspicious things like Turmeric, Kumkum, new clothes. Offerings: Panakam (jaggery water), vadapappu (soaked moongdal), Pulihora and Payasam.

**10. Goddess Sri Raja Rajeshwari Devi**

Devi of this day is also called Aparajitha. She is highly luminous in her splendour, and Sri Parameshwara is seated in her lap. She blesses those who worship her on this day with Jnana, Iccha, and Kriya to achieve success both in material and spiritual areas of life. All our ignorance and confusions are warded off.

Puja Material: Yellow flowers to offer and Laddos as Naivedyam.



In response to the Hon'ble Prime Minister of India Sri Narendra Modi's call for "Azadika Amrit Mahotsav" celebrations, TTD carried out a massive rally with the employees and students on the 75th year of Independence of India. It was led by the TTD Executive Officer Sri A.V. Dharma Reddy, I.D.E.S. On this occasion, TTD Tirupati JEOs Smt. Sada Bhargavi, I.A.S., Sri V. Veerabrahmam, I.A.S., CV&SO Sri Narasimha Kishore, I.P.S and other TTD officials participated.



Cholanadu

Oppiliappan Koil

(Thiruvinnagar)

- Sri Ramesh D. Kandadai



Thiruvinnagar, more popularly known as Oppiliappan koil is an unusual temple. On the southern bank of the Kaveri River, it is also very well connected by all forms of road transport. This was constructed during the mid chola period in the 8th century with additions by Nayaks later. The exact date of origin of the temple is not known.

Location : Kumbakonam is about 83 km due east of Srirangam between Kaveri and Nattar rivers. Thiruvinnagar or Oppiliappan temple is seven km further east of Kumbakonam.

Sthalapuranam : It is said Tulasi once prayed to Lord Narayana to be as close to Him as

Mahalakshmi is to Him. The Lord told her that Mahalakshmi will be born under a tulasi bush. He also promised Tulasi that garlands made of her flowers and leaves would always remain special to Him. When Mahalakshmi was found under the Tulasi bush, she was raised as the daughter of Markandeya Maharishi as Bhumi Devi. Once she reached the age for marriage, during the month of Panguni on Thiruvonnam star on Ekadashi thithi, Lord Narayana decided to test Markandeya further and came up to him in the disguise of a very old man and asked for his daughter's hand in marriage. Not realizing what was happening, Markandeya said





you are old, my daughter is young and so this is not proper to ask. The old man replied that he is old only in appearance and that he is young at heart. He also sat down and refused to move unless Markandeya agreed to give his daughter in marriage. Markandeya said she is inexperienced. She may serve you food mistakenly cooked without salt. You will get angry with her as a result. The old man said your daughter's salt-less food is what is best food for me. I will not move till you agree.

Panicking, Markandeya prayed to the Lord for guidance on the issue. The Lord appeared before his mind's eye. When he opened his eyes, the same Lord was in front of him. Markandeya realized that the old man is Lord Narayana. He married off his daughter to the Lord and made the Lord his son-in-law. Thus, the place is called after the Lord who eats only salt free food 'Uppiliappan'.

Another interpretation of the name derives from the aneesa or the incomparable

nature of the Lord. In Tamil Oppilla means 'without equal'. The Lord Narayana is considered a father without equal or Oppilla-appan. (Please see Nammalwar's mangalasasanam below).

Special Features : As mentioned earlier, all prasadam in this temple is salt-free. It is considered a sin to bring salted food in to temple from outside. This is the only temple where this restriction is honoured totally.

The Moolavar (main deity) and Utsavar (processional deity) both carry the same names. The Lord is Oppiliappan or Srinivasan. The mother of the universe is Bhumi devi. The moolavar (main deity) is seen in standing posture with Bhumi devi seated in front on his right along with Markandeya Maharishi seated on His left in the sanctum in Kalyana Thirukkolam. The vimana is Suthananda vimana – one that always gives happiness. The temple tank is called '*Ahoratra Pushkarani*' as one can bathe in it round the clock, even at night.

This place is considered the equivalent to Tirupati. Lord Oppiliappan is considered the elder brother of Tirupati Lord Srinivasan. This sthalam is considered the equivalent of Sri Vaikunta and referred to as Akasanagari.

The Lords of various temples went to Alwar Thirunagari to give Archa-rupa darshan to Nammalwar so that he may sing about them. Lord Oppiliappan gave darshan in five forms – Ponnappan, Maniyappan, Muthappan, Ennappan and Thiruvinnagarappan.

Mangalasasanam : In Thiruvaimozhi, Nammalwar dedicates 11 pasurams (3249 to 3259) on seeing the Lord in Thiruvinnagar. He joyously claims to have seen the Lord at Thiruvinnagar as the Lord came to him and claimed Nammalwar as his very own. In these eleven pasurams he goes on to point out that the Lord showed him five forms – Ponnappan, Maniappan, Muthappan, Thiruvinnagarappan and finally Ennappan or my father! It

is the Lord who gave him salvation in shade of His divine feet. As the decad ends he says those who worship the Lord at Thiruvannagar and have read and understood these eleven pasurams by Satagopa will surely reach the status of Nitya-suris in the eternal service to Him.

In Peria Thirumozhi, Thirumangaialwar (1448 to 1477) questions the Lord why He has abandoned him in samsara just to experience archa rupa in various sthalams. He says "To save Indra and devas, you went abegging. Then you also churned the ocean so that they will consume nectar and live forever. You solved Rudra's problem by cleansing him so he could acquire fame. I don't need any of these. All I ask is salvation to Paramapadham. You are capable of putting together things that cannot be put together. With that ability why are you not helping me? You alone have that right as all of creation resides in You." Like this, Alwar poses arguments on why the Lord should grant him salvation and how such an act by the Lord is justified based on other actions of the Lord. This interchange is carried on in thirty-four pasurams. He ends by compelling the Lord and the Divine Mother (at Thiruvinnagar) that they need to tell him the time at which they will grant him his salvation.

Further in Thirunedunthandagam (2080), Thirumangai alwar calls Thiruvinnagar as the place where the Lord resides. He identifies the Lord as the one who churned the ocean of milk, who damned the salty sea and who won over Nappinnai in Krishna avataar.

Peyalwar in Moonraam Thiruanthathi (2342) refers to Thiruvinnagar as one of the great locations where the Lord appeared eternally young to make his bhakta his very own. In the very next pasuram he refers to many sthalams and lists Thiruvinnagar amongst them as the place where Thiruvikrama who accepted water from Mahabali's kamandalu (to make all that was Mahabali's his very own), stood.

Om Namo Narayanaya



Answers for the QUIZ Published in the Month of August 2022

1. Lord Krishna
2. Duryodhana
3. Vakulamatha
4. Lord Jagannatha
5. Subadhra
6. Lord Siva & Goddess Parvathi
7. Lord Varaha
8. Suprabhatam
9. Hayagreeva
10. Lord Ganesha
11. Lord Varaha
12. Balarama
13. 18 (Eighteen Parvas)
14. Yudhishtira
15. Sri Krishna Janmashtami
16. Devaki & Vasudeva
17. Rakshabandan
18. Kamsa
19. Mooshika (Rat)
20. Mathsya Avatar

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Serial

Part - 17

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Contd. from the August issue)

Principle in the recitation of Alwars' hymns

Apart from *Iyarpa*, there are certain hymns recited twice in the Prabandhams where Tiruvenkatamudayan is referred. The reason for not reciting twice the hymns in *Iyarpa* is as follows:

Sri Ramanuja is well-known that in the *sampradaya* of Sriman Nathamunigal and others noted that three Alwars - Mudal Alwars Prabandhams speak about Tiruvenkatamudayan. Further, there is a common meaning of *Tirumantra* where from the fourth case ending added to the letter "a" in *Pranava* (Om), which states that the soul is subservient to Lord, who is explained in *Iyarpa* of Mudal Alwars. That Lord is Tiruvenkatamudayan. Hence, Sri Ramanuja decided and ordered to recite *Iyarpa* during *Adhyayana Utsavam* first in Tirumala and Tirupati.

Since *Iyarpa* speaks about Tiruvenkatamudayan only there is no twice recitation of hymns in *Iyarpa*, which speaks about Tirumala as decided by earlier Acharyas.

Like Nammalwar's "Ulagamunda Peruvaya" (Tiruvoymozhi 6.10.1) and Tirumangai Alwar's "Taye Thandai Enrum" (Periya Tirumozhi 1.9.1) (which speaks about Tiruvenkatamudayan), Nammalwar's Tiruviruttam hymn 60 is also very much imbibed as Nammalwar in disguise of *Nayaki* always tells the name Tiruvenkatam. Hence, this hymn 60 is being recited twice. Likewise, in Tiruviruttam "Yadanum Orr Akkaiyil..." hymn 95, is being recited twice as Acharya Tirukkottiyur Nambi very much impressed in the matter.

Since the two places Tirumala and Tirupati are considered as a single Divyadesa, as established by Sri Ramanuja, till the end of *Adhyayana Utsavam* in Tirupati Govindarajaswami Temple, there is no recitation of Alwars hymns in Sri Vaishnava houses.

In the Nalayira Divya Prabandham, *Tiruvoymozhi* and other Prabandhams are supreme, the reason for beginning *Iyarpa* during *Adhyayana Utsavam* is as follows:

This is stated in *Kaliyan Arulappadu* by Periyavachchan Pillai as ordered by Sri Ramanuja. In Tirumala and Tirupati temples, the hymns in the following Prabandhams are being recited twice in the order – *Iyarpa*, *Mudalayiram*, *Tirumozhi*, *Tirukkurundandakam*, *Tirunedunthandakam*, *Tiruvoymozhi*, *Noorththandadis*, *Upadesartnamalai*.

(1) The following hymns (given hymn numbers only) in *Iyarpa* –

Tiruviruttam hymn 60 and 95.

Ciriya Tirumadal -50, 69 and 71;

Periya Tirumadal – 74, 118 and 124-5;

(2) The following hymns (given hymn no. only) in *Mudalayiram*

Periyalwar Tirumozhi – 1-4-3, 1-5-8, 1-5-10, 1-8-8, 2-2-6, 2-6-8, 2-6-9, 2-7-3, 2-9-4, 3-2-4, 4-7-10, 4-9-2, 5-2-8, 5-2-9, and 5-3-7.

(Note – 1-4-3 means 1 – first centum, 4 – fourth decad and 3 – third hymn. Likewise in other places).

Tiruppavai – 3, 16, 18, 23, 24, and 27.

Nachchiyar Tirumozhi – 1-3, 4-2, 5-2, 5-5, 8-7, 8-9, 9-6, 10-5, 10-8, 11-3 and 14-5.

Perumal Tirumozhi - 1-2, 1-10, 4-9, 8-10, and 10-7.
Tiruchchanda Viruttam – 21, 60, 61, 62, 81, 90, 101, 111, and 115.

Tirumalai – 2, 19, and 38.

Amalanadhipiran - 3

(3) The following hymns (given hymn no. only) in *Periya Tirumozhi*

1-1-6, 1-1-9, 1-8-9, 1-10-9, 2-1-9, 2-7-7, 2-8-2, 3-2-8, 3-3-6, 3-3-9, 3-7-6, 4-3-8, 4-7-5, 4-9-2, 5-3-4, 5-6-7, 5-8-9, 6-9-8, 7-3-5, 7-9-7, 7-10-3, 8-1-2, 8-2-2, 8-2-3, 8-2-7, 8-9-4, 8-10-3, 9-2-8, 9-7-4, 9-9-2, 9-9-9, 10-1-2, 10-10-5, 10-10-8, 11-1-9, 11-7-9, 11-8-6, and 11-8-7.

Tirunedunthandakam – 8, 10, 11, 14, 16, 21,

(4) The following hymns (given hymn no. only) in *Tiruvoymozhi* –

1-8-3, 1-10-9, 2-6-9, 2-7-11, 3-3-6, 3-3-8, 3-5-8, 4-10-5, 5-7-6, 5-7-10, 6-10-10, 7-2-9, 9-3-8, 10-4-4, 10-5-6, 10-7-8, 10-8-10, and 10-10-7.

Iramanusa Noorththandadhi – 2, 7, 16, 31, 76, and 98.

In *Tiruvoymozhi Noorththandadhi*, all the hymns pertaining to Koil Tiruvoymozhi must be rendered twice.

Upadesaratnamala – 3, 15, 22, 28, 38, 44, 50, 53, and 61.

Though *Tirukkurunthandakam* is a separate Prabandham, Tirumangai Alwar rendered this Prabandham along with *Tirunedunthandakam* simultaneously when he was in disgust with *samsara*. Hence there is no separate rendering of this Prabandham. Further, in the end there is no *sattumurai* hymn for this Prabandham. However, the 19th hymn “*Pindiyar*” is being recited twice due to respect for its meaning. This is similar to ritual of reciting *Tiruppalliezhuchchi* and *Tiruppavai* together and the last hymn of *Tiruppalliezhuchchi* qualified to be recited twice before starting *Tiruppavai*.

The special respect accorded to Andal is the reason for the practice of reciting in this order. Nammalwar’s *Tiruvasiriyam* is a separate Prabandham with ten hymns and occasionally *sattumurai* will be held. Hence, the last hymn is to be recited twice.

In *Ramanuja Noorththandadhi*, the hymn “*Iruppidam*” (106) is recited twice due to respect for its meaning. During *Sattumurai*, Tiruvoymozhi and other Prabandham hymns are recited twice. In *Upadesa ratnamala* “*Mannuyirkal*” hymn, which is not the hymn of Manavala Mamunigal, is placed outside hymn of *Upadesaratnamala* and Acharya Kidambi Appullan wrote this hymn on Mamunigal, at the end of *Sattumurai*, this is recited only one time as per *Sampradaya*.

During Brahmotsavam in Tirumala, the three thousand hymns rendered during procession of deity in the streets and for *Ramanuja Noorththandadhi*, *Iyal Chattu* (ending hymns) will be held before the Sannidhi of Sri Ramanuja in Tirumala. During *Sattumurai*, in Tiruvoymozhi and other Prabandhams the last hymn is recited twice, but for Tiruppallandu, the last two hymns are being recited twice due to respect for *Bhagavathas*, which is superior to *bhagavat vishaya*. *Vendri Malaiyittan Tirumandapam*. *Vendri Malaiyittan* is a name for Lord Krishna, who conquered Sisupala and garlanded Rukmini Piratti in Krishnavatara. Hence this name. *Vendru Malai Yitta Peruman* is the name for Sri Krishna Sharma and Ramanujadasan,

brother of Balarama, which is famous in South India. There is another story – In early years, a Brahmin, by name Vendru Malaiyitta Perumal, a wealthy person, constructed Mandapa for Tiruvenkatamudayan. Elders say that this is called in his name *Vendru Malaiyittan Mandapam*. (Note – this is now known as Garuda Mandapam or Tirumamani Mandapam, where Garuda and Dwarapalakas are placed).

Malai Kuniya Nindra Perumal

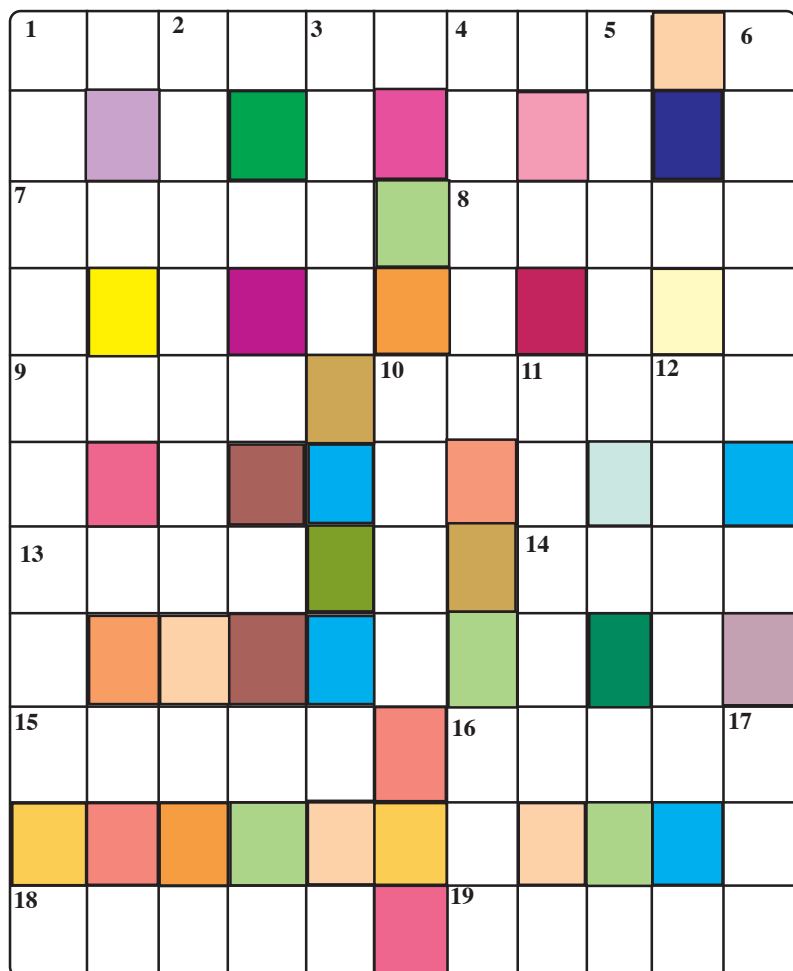
Malai – Tirumala, *kuniya* – full of, *nindra* – standing. Alwar says “*Nilayara Nindran*” which means that Tiruvenkatamudayan is fully occupied.

Hence, he is called “*Sri Vrushachailamasthitha vipu:*”

From *Tirukkarthikai* in *Karthikai* month until the beginning of *Tiruvadhyayana Tirunal*, only *Taniyans* of Mudalayiram, Tirumozhi, Tiruvoymozhi, Iyarpa and Ramanuja Noorththandadhi is to be rendered and *Iyal Chattu* is to be done. In case procession is there, *Upadesartnamala* is to be recited. In some places the *Taniyans* of Tiruppallandu, Kanninum Chiruttambu, Tiruvoymozhi and Tiruviruttam are being recited.

(to be continued)

PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Mahisasura Mardani is also called (9)
02. Father of Ashtavakra (7)
03. Son of Sun God (4) (Jumbled)
04. Husband of Anasooya (5)
05. Wife of Manmadha (5) (From Down to Up)
06. Lift Up (5)
10. Another Name of Parvathi (4)
11. Gandhari's Sister (5)
12. Sakuntala's Foster Father (5)
16. Unhappy (3)
17. 24 Hours (3)

DOWN

CLUES FOR PUZZLE

01. Festival of Lights (9)
07. Be Prepared (5)
08. Son of Swayambhuvu Manu (5)
09. Open a Little Way Only (4)
10. Hanuma's Father (Jumbled) (6)
13. 12 Months (Jumbled) (4)
14. Anaranya's Father (4)
15. Mother of Nahusha (5) (Jumbled)
16. A mix of Uncooked Vegetables (5)
18. Father of Aja (5)
19. Famous Sanskrit Writer (5)

ACROSS

(Continued from the August issue)

“vaasaamsi jeeraananiyadhaavihaya
navaani gruhlaathinaroopraani!

Thatha sareeraani vihaaya geeraananyani
samyathi navaani deihi”

What do many think of the above?

The new body is celebrated as birth
and the end of the old is considered as the
death. Is it right to think so?

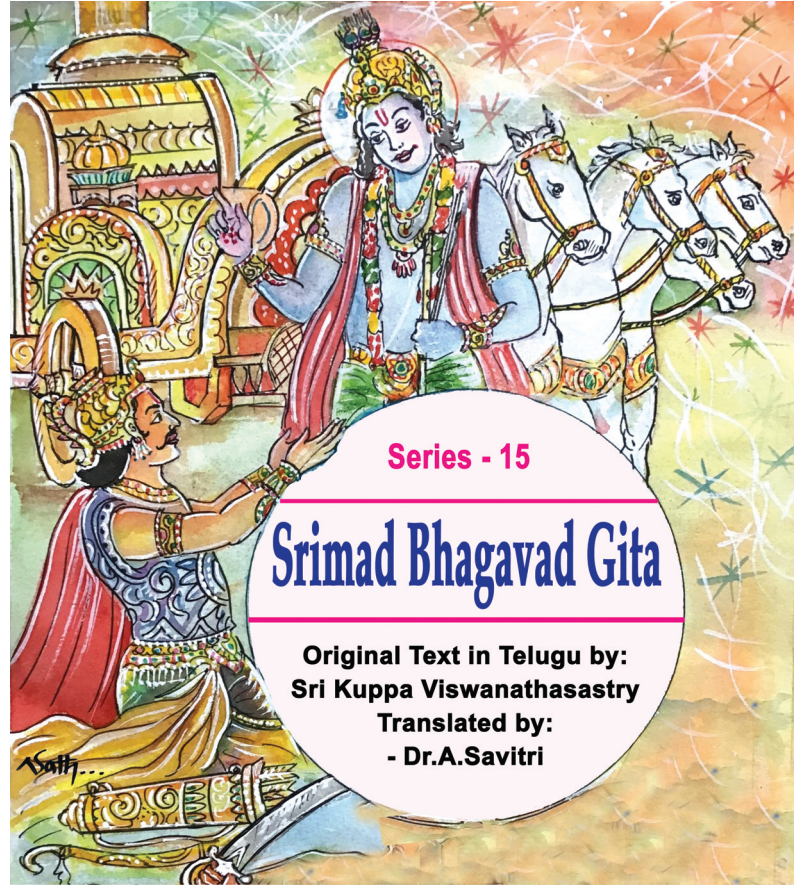
“vaasaamsi geeraananiyadhaavihaya”
means “Wearing new clothes leaving the
clothes that have become old”.

“navaani gruhlaathinaroopraani!”
Generally, all humans do the same. They
leave the clothes that have become old and
wear new clothes.

Just because a person has worn new
clothes, he is not separated from the old body.
The person who wears new clothes doesn't
become a new person, does he? There is
no situation to assume that the person with
old clothes is different from the person with
new clothes.

In same way imagine the body in the
place of clothes.

“Thatha sareeraani vihaaya
geeraananyani samyathi”. Just as we leave
the old clothes and wear new clothes, the
soul leaves the old and decaying body and
moves to the other new body. “navaanideihi”
means – new bodies are being born replacing
the old ones. The soul leaves the old and
accepts the new body. From this, it is very
clear that the changes affect the body and
not the soul. “Nithya” defines that the soul is
immortal. The body appears and exits but
the self i.e. the soul is indestructible is being
reiterated. Though, the words are repeated,



we can find something new from those words. We all agree
what Paramathma said keeping in view the likes of us that
body and soul are different. Still, we love our body. Not
merely our body, we are attached to all those bodies which
are related to us. That's why, we grieve when the loved
person leaves his body and when the time comes for us to
leave the body, we get scared and worried.

It is not that we don't accept what the Lord has said.
We do agree that body is different from soul but we love
the body. Do we have love for anyone more than this body?
Not at all. So, this question came out of personal experience.

For such a question, Paramathma (Lord) asks us
“On how many bodies have you developed love? On one?
Two? Is this your only body? Won't you be getting another
body in future? It is ok if you love one body But, do you
know how many bodies you have lost? How many you are
going to get in future? Why do you love this is one which is
an in-between one? This love is of no use as you have left
many such bodies earlier.

A child wears a new dress on the day of festival with eagerness. He likes to wear the same dress daily. After a few days, he says it is torn and wants a new dress. The one who loved that dress till yesterday now says he wants a new one. Does he love the dress or not? Love is not permanent. It is transient. We can't say for how long his love lasts on this and then later on another.

So, the wearer doesn't love the dress. He loves himself only. If we replace the wearer with bodies, how many bodies did we wear? And relinquished? We have not loved the bodies. We have loved ourselves. But we are not sure what that love is. In confusion you are speaking like this. Such love exists not only for the bodies but on things which are convenient and favourable for us. We haven't enquired how things are with other beings.

We respond with love to those which are favourable to us and without love for those who are against us. As long as the body is convenient to us, we like it and want to have it. Once we feel it is inconvenient, we stop loving it. We do not even know how many such bodies we had in past and in future how many we are going to have. So do not think that what we have for body is love. We have true love only for our soul. This you haven't realized. What you have to understand is this:

“Vaasaamsi jeernaniyadhavihaya anyani samyaathinavanideihi”

Just as leaving the old clothes and wearing the new ones is common, it is common for the soul to move from old body to the new body. We cannot say how long we wear new clothes but the soul moves from old to new one until it receives the knowledge of existence, truth and eternity (i.e metaphysics). Once it receives the knowledge it requires, there is no question of moving from one to another body. So, it is unnecessary to keep affection on body. Instead keep loving the soul and gain the knowledge of its existence.

Paramatma declares that love on unnecessary things is a waste.

(to be contd...)

SOLUTION TO PUZZLE

1 D	E	2 E	P	3 A	V	4 A	L	5 I		6 R
U		K		M		T		H		A
7 R	E	A	D	Y		8 H	E	T	H	I
G		P		A		R		A		S
9 A	J	A	R		10 A	I	S	R	12 K	E
D		D			R		U		A	
13 E	R	A	Y		Y		14 B	A	N	A
V					A		H		W	
15 I	T	H	R	A		16 S	A	L	A	17 D
						A				A
18 R	A	G	H	U		19 D	A	N	D	Y

Many thinkers, philosophers and sages have stressed the importance of benevolence as a chief attribute of a good human being. They, in fact, treated the trait of philanthropy, of giving help to the needy expecting nothing in return, as being one of the requisites to attain salvation. Social reformers, statesmen, and great teachers have similarly emphasized the act of offering succour and solace to the poor and the destitute in whatever manner possible.

Vemana too repeatedly expressed this idea in a number of verses. He is adept at shifting of tones in his sayings: Subtle and gentle sometimes, straightforward and satirical at other times, as has been noted. He conveys a moral repeatedly with different examples, stress and approach. On the one hand he lauds the virtue of charity and at another level derides those with selfish streak. For instance:

*Intiloni dhanamu "idi naadi" yanuchunu
Manti lona daachu manku jeevi!
Konchabodu venta gulla kasunu raadu
Vishwadabhirama vinura Vema!*

(Poem 148. Page 22. *Vemana Padyalu*, C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)



Universal Wisdom of VEMANA - 11

- Sri K. Damodar Rao

In translation:

The hard-headed miser is attached to his wealth
Thinking it was his forever hides it in the earth
He leaves alone, not even a coin will accompany at the end!

Listen Vema, the one endeared to the Creator!

The miser stubbornly holds fast to his riches without offering anything to others. Vemana scorns such an attitude when he describes the miser as saying "This is mine." Vemana exposes the ignorance of such selfish people. The miser finds ways of hiding the wealth in his house. But when he dies not even one coin will accompany him in his grave. By commenting on the negatives in a pungent manner Vemana underscores the obvious positives. What will be remembered after his death are a person's goodwill and acts of benevolence. In another poem, he says:

*Thanadu bhrathalella daanambu seyanga
Thanaku galadatanchu managa raadu;
Thanadu kalu goya thana thammu dedchuna
Vishwadabhirama vinura Vema!*

(Poem 76. Page 73. *Vemana Padyalu*, Part II. C.P. Brown Collection, 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

As his brothers give donations
He could not claim credit for it
When his leg is injured, will his brothers wail?
Listen Vema, the one endeared to the Creator!

Vemana implies that for every act of an individual, he alone is responsible, not others including his kin. He carries the burden of all his actions. These will decide his personality and fate. Vemana in his inimitable style offers a suitable example when he says that if a person's brothers are generous and offer donations, they will reap the fruits of such good deeds. The person concerned cannot claim the benefits of their genial nature. If he wants to generate goodwill for himself, here and after, he needs to empathise with others, be cognizant of their needs.



THE COMMANDER IN CHIEF

- Sri R. Kannan

There are three categories of Jivatmas (individual souls). They are Baddhas, Muktas and Nityas. The Baddhas are the souls living in this material world, taking birth again and again as per their earlier Karmas (actions either good or bad), enjoying the fruits of their deeds. The Muktas are those who were once Baddhas but attained Moksha from this material world by performing either Bhakti yoga or Prapatti- (self-surrender at the feet of Sriman Narayana through an Acharya). The Nityas are the permanent residents of Moksha, who were never born in this material world. Among the Nityas, there are three notable persons. They are Ananta (Aadi sesha), Garuda (the vehicle of Lord Vishnu) and Vishvaksena (the commander in chief). They have different duties to please the Lord. Ananta is the holy bed and seat for the Lord; Garuda is his vahana, carrying Him wherever He desires. Vishvaksena is His Commander-in-chief and Chief Administrator. In this article we may go through some aspects of Vishvaksena.

In our Sampradaaya (tradition), we invoke the blessings of Vishvaksena, before the commencement of any Karma (rites). We entreat him to help us to complete the sacred rites without any hindrance whatsoever.

Here, after entreating the Lord Himself, we request Vishvaksena to ward off any evils or hindrances that may crop up during the karma that has been initiated.

Vishvaksena otherwise known as Senainathan/ Senamudaliar is considered to be the commander-in-chief of all the worlds ruled by the Lord. In fact, the Lord has entrusted the controlling of both His Vibhutis (Nitya Vibhuti-known as Sri Vaikuntam and Leela Vibhuti-called the material world) to Vishvaksena. This is indicated by Sri Bhashyakara (Sri Ramanuja) in his Vaikunta Gadhya.

In our Acharya parampara (the lineage of preceptors), the First Acharya is Sriman Narayana. Next comes Sri Mahalakshmi, the Divine Consort of the Lord. After Sri Mahalakshmi, Vishvaksena is considered to be the next Acharya. He is then succeeded by Nammalwar, Sriman Nathamuni and so on.

'Sutravati' is the name of the wife of Vishvaksena and she is also propitiated along with Vishvaksena, whenever any worship is made to him. Swami Desikan worships Vishvaksena as follows, in his Yatiraja Saptati.

'Vande Vaikunta Senaanyam devam Sutrvatisakham'

The Tirunakshatram of Vishvaksena falls in the Tamil month of Ayippasi-Pooradam (October-November).

Let us invoke the blessings of Sri Vishvaksena on his Tirunakshatram.



PROCESSION OF SRI VISHVAKSENA AT TIRUMALA

According to Agamas, Vishvaksena being the Supreme commander supervises all the arrangements for the Lord's mega rituals in Tirumala. Vishvaksena occupies an important place in the Vaikhanasa Agama of Sri Vaishnavism. Any ritual will begin with the worship of Vishvaksena. He is believed to protect the ritual from obstacles and evil powers. So he takes a ride, supervising the arrangements before the commencement of any festival.

In every annual Brahmotsavam, the commander-in-chief of Lord Venkateswara, Sri Vishvaksena has been taken around the four mada streets in a grand procession. The celestial warrior will invite all the three crore deities to take part in the nine-day mega religious event of the Lord.



TALLAPAKA SANKIRTANALU

- Smt. Ambika Ananth

At the very outset, the scholars responsible for this worthy book must be heartily congratulated - Dr. Veturi Anandamurthy, Padmabhushan Dr. K.I. Varaprasada Reddy, Gandham Basava Shankar Rao - whose intent and commitment, dedication and diligence vivified the preciousness of this book titled “Tallapaka Sankirtanalu”. Bhakthi literature has been a big catalyst in holding together our culture and values. The beautiful mosaic created by Tallapaka poets is showcased in this book.

The book carries very pithy introductory essays by Dr. K.I. Varaprasada Reddy, Dr. Veturi Anandamurthy, Dr. Tadepalli Patanjali, Sri Gandham Basava Shankar Rao, that throw light on the contents and the humongous efforts that went into writing this book. Sankirtanas that are not found in copper plates, a few that are available in copper plates and “ Sri Venkateswara prabhatha sthavamu’ the hymn composed by Pedda Thirumalacharya in couplet form - the book carries all these. The invaluable content and rare photographs add richness to the volume. This book is based on the manuscript of Tallapaka Venkata Seshacharya, who having been inspired by Sri Veturi Prabhakara Sastri had submitted it to Sri Venkateswara Oriental Research Institute.

Dr. Veturi Anandamurthy, who has edited and fine-tuned the whole work, is a scholar par excellence. With a great scholarly lineage of being the son of Sri Veturi Prabhakara Sastri, his erudition and contribution to this yagna like research is inestimable. He is assiduously continuing the great work started by Sri Veturi Prabhakara Sastri and Sri Rallapalli Ananthakrishna Sarma. Two highly extensive and enlightening essays by Dr Veturi Anandamurthy give authentic information with regard to this seminal work - the immense potentiality of Annamacharya and other Tallapaka poets and their contribution and historicity that has to be captured still - how humongous a task that is which needs continued research and support by academia. He penned in great detail the colossal work done till now.

The role of Dr. K.I. Varaprasada Reddy of Shantha Vasantha Biotech is laudable in extending his help finding the unavailable quiescent sankirtanas of Tallapaka poets, in encouraging and helping Gandham Basava Shankar

Rao to continue with his research and concomitant travel to places like Srirangam, Mathura, Tanjavur etc. It is heartening to note that Gandham Shankara Rao declared himself as ‘ Annamayya padadasa’ and is doing great service in propagating Annamacharya sankirtanas and helping find hitherto undiscovered Tallapaka poets’ literary contribution.

This book creates a space, a meeting ground, where one gets to understand the importance and significance of research and spirit of enquiry and the need for documentation. This work will set in motion a revelatory process of the ever- existent treasure of Tallapaka literature and Sankirtanas that is still to be retrieved, revered and enjoyed.

The important points that will come to light through this book are - Tallapaka poets are not just three, but the fourth one is Tallapaka Chinnanna who apparently is the composer of 15 sankirtanas with Srikrishna mudra as also 21 more sankirthanans that were found in the paper manuscript preserved in Tanjavur Library support the above point. The book carries the sankirtanas that were clarified and explained by Dr. Veturi Anandamurthy after careful study and scrutiny. The glossary carried at the end giving the numbers of all the 284 Sankiratanas as in the original written copy along with starting Pallavi, mudra, raga, thalam is very significant. The tabulation of Tallapaka sankirtanas ragas will be a beacon light to future Researchers. The scholarly explanation and interpretation by Dr.Veturi Anandamurthy and Shankar Rao read as expert guidelines.

The philosophical and spiritual, social and historical perspectives come across beautifully. Though the process is intellectualized and research based, the book doesn’t read dry, but enlivens one’s mind. Hope TTD publishes more and more books of this kind - with great content, good paper quality and presentation. The then EO of TTD, Sri Jawahar Reddy IAS aptly called this book - “ Akshara prasadam” - let us all partake joyously and be blessed.

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A TALE OF TWO CITIES in Kumbakonam

- Sri Girish Muralidhar

In a thicket filled with castor trees, a Muni by the name Atri/Heranda/Iranda was praying to a Linga there. It was unique as it appeared as though there were drops of water/castor seeds on the Lingam. Pleased with the Muni's devotion, Lord Shiva and his family appeared in front of the Muni in not just one form but crores of them all within the same thicket.

For the reason of a crore appearances, and the presence of the castor tree thicket, Shiva came to be known as 'Kodeeshwarar' (Lord of the crore denomination), or Kotteeshwarar (Lord of the castor seed). The place where this happened received the name of 'Thirukottaiyur', or the sacred city of the castor seeds. There are two truisms associated with this city – That within the boundaries of Kottaiyur are Shivalingas below the soil, and also that the dead are not cremated here but in a town neighboring it. To place one's foot in this city itself is said to be equivalent to committing a sin.

Not to discourage devotees who come to see Lord Shiva, Maa Parvathi takes a very special form. In Tamil, she is referred to as Pandhaadu Nayaki, or she who is the over-lady of kicking the ball, and in Sanskrit is referred to as Kanthuka Kreedambika. She is known as the patron of sportspersons. As Ambal takes the form of Kanthuka Kreedambal, the Tattva of Shaivism comes to the fore - That if Shiva is too frightful to approach, going via his wife is a guarantee of his boundless grace as she crumples all our worries into a ball and kicks them away.

However, entry into the city still comes with a warning that here, good deeds as well as sins get amplified a crore times. A good deed done here becomes a crore times greater as does a sin committed here. The inability to shake off any sin committed here is best located in the Tamil saying – Sins committed in

Kottaiyur stay till you become a log (death); In Tamil it is said as '*Kottaiyurir Seitha Paavam Kattaiyoda*'. Also in this city, the Navagrahas are seen with their mounts, and the temple Teertha is also known as Kodi Teertha. It was here that Heranda Siddhar resided praying within the Kottaiyur temple, quietly and steadily accumulating crore fold merits for a special and particular task which he was destined to do.

There was another city not too far away where Heranda's destiny would call him to. Here, Devi Parvati would visit this forest to worship a Swayambhulinga in a place known as 'Shaktivanam', and she had worshipped him whose hair is in the form of a Jatha. Shiva is thus known as 'Jatha-Mudi Naathar, or Kapardeeshwarar' (Kapardin is another name for Shiva). At a much later epoch, when the Devas and Asuras were churning the ocean, Vasuki had begun to spit unending poison from his mouth.

While Indra was wondering aloud why such poison was coming out of Vasuki, Shiva pointed out that they began their effort without remembering Ganapati. To appease him, Indra collected the pure foam of the sea, made a Ganapati out of it and rushed with it towards the main land, intent on establishing and praying to it. While searching for a place, he reached Shaktivanam and Ganesha himself in the form of a little boy told him to place it there and pray to him.

Having done so, Indra asked the little boy to look after the foam idol, and left to complete the task at hand.

Having triumphed in the ordeal, Indra returned to Shaktivanam attempting to take the Ganapati idol with him to Devaloka but could not do so. An ethereal voice told him that the Ganapati would not move no matter what he did or tried, and Indra was instead advised to come and pray to it every Ganesh Chaturthi. Indra resigned himself to his fate, and the ocean foam Ganapati continues to exist there to this day, worshipped with only finely powdered Borneo camphor.

Prayed for a Solution

Eons later, a monarch by name 'Haridhwajan' was informed of the holy river Kaveri traversing through his kingdom for the first time, and he went



with full honors to welcome her into Tamilakkam. While going around this temple and the Shivalingam, at the North-West corner, Kaveri went into a Bila-Dwara (tunnel connecting to the nether world), and vanished. The king prayed for a solution and he heard a formless voice echo in the firmament, that only a sage or a king with a Jatha who was ready to sacrifice his life could enter the Bila Dwara and bring back the Kaveri.

This voice was heard by the king and also by Heranda Siddhar who was at Kottaiyur. Heranda Siddhar entered the temple and stopped the king from entering the Bila-Dwara. By reminding the king of his Raja Dharma, the sage took the king's place and entered the Bila Dwara. By virtue of his prayers and Tapas he forfeited his life inside the Biladwara and caused the Kaveri to rise once again, who does a 180 degree turn around the temple area and continues her journey to the sea. At the same time, almost as though in tribute to Heranda Siddhar, the Kaveri arose at the Melakaveri pond too, not too far from Kottaiyur.

The Bila-Dwara is still there, with some claiming Adisesha traverses through it every Shivaratri to worship Kapardeeshwarar. Lord Shani and Lord Surya in the rarest of combinations face each other in the Navagraha area (as they do not do so typically). Those fathers and sons who clash continuously are asked to pray to Surya and Shani upon which all clashes/disagreements are said to come to an end. Ganesha was later married to Riddhi and Siddhi here, and the Kali and Bhairava are said to be so powerful in their idol forms, that imperfections were deliberately made to mitigate the Shakti emanating from them. Given the form of Shiva, even the Teertha in this temple is known as Jatha Teertham. Today, we know this city as Valanchuzhi, or the twisting of the way in Tamil.



(Continued from the August issue)

Vedaparayanam

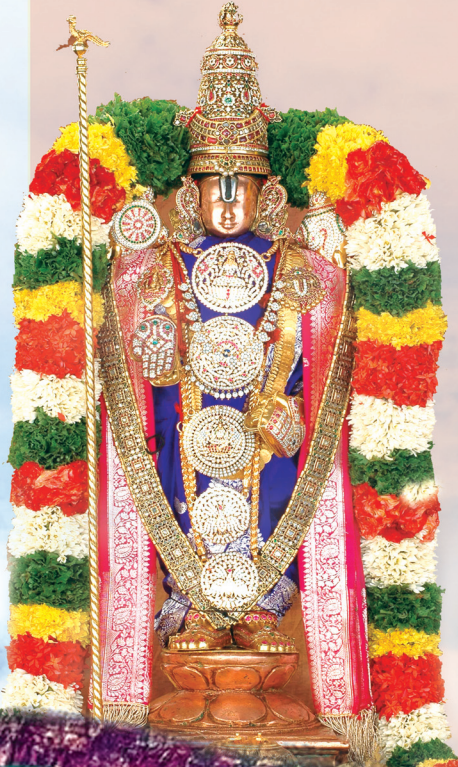
The recitation of the Vedas forms a component part of the functions connected with the temple so much so that its absence would be considered to portend evil and would therefore be viewed with dismay and alarm. Such a state existed temporarily in the life-history of the temple at Tirumala, sometime during the earlier half of the 15th century, but measures were adopted for its rehabilitation during the reign of Devaraya II of the First Vijayanagara dynasty. It is stated in his epigraph that grandeur existed in all services rendered for Sri Venkateswara except in the case of the Vedaparayanam which service ceased to be performed for sometime and that this defect was taken to the notice of the royal officer Devanna Udaiyar by Alagappiranar alias Tirukkalikanridasar with the request that it might be revived and continued for the merit of Devaraya Maharayar. Twenty-four Mahajanam

(learned Brahmanas) of Siddhakuttai alias Srinivasapuram were engaged for chanting the Vedas in the presence of Sri Venkateswara. The king approved of the arrangement and was pleased to grant the half-share belonging to the Raja-Bhandaram (king's treasury) in the village of Siddhakuttai alias Srinivasapuram in Kottalasthalam situated in Vaikunda-valanadu, as shrotriyam, for the purpose. The grant of half the village secured by Alagappiranar Tirukkalikanridasar was made over to the twenty-four Brahmanas. But these Brahmanas, feeling that this half share was insufficient to maintain them, petitioned the Sthanattar for the grant of the other half also of the village which was owned by the Sri-Bhandaram (temple-treasury). The temple authorities could not alienate their half-share, it being probably an endowment to the temple for a specific purpose, and they therefore devised a plan by which, while the temple could account for the produce from its half-share of the village and maintain the trust for whose conduct its managers were made responsible, the services of the twenty-four Brahmanas engaged for the Vedaparayanam might be firmly and permanently secured by allowing them a full living. Here again this device was effected by Tirukkalikanridasar.

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XVI



It appears that the annual yield from the village of Srinivasapuram for the share of the temple was 200 panam and, if this share of the temple in the village had to be parted with, this 200 panam had somehow to be made good. The villagers of all the full devadana villages belonging to the temple situated in the Tirukkudavur-nadu and Vaikunda-valanadu were called upon to contribute their mite so that the full sum of 200 panam could be made up. The villagers agreed to this contribution, solemnly vowing with libations of gold and water on the Utthanadvadasi day in the cyclic year Pramadicha corresponding to Saka 1355 to pay their share collectively for each village into the temple-treasury commencing from the same year, towards the conduct of the Vedaparayanam. On the strength of this agreement executed by the villagers represented by the Periyannattu-velan and the Ur-kanakku or the velan of each individual tiruvidayattam village, the Sthanattar of the temple were emboldened, their scruples and restraints being set at rest, to grant the half-share of the temple in the village of Srinivasapuram to the twenty-four Maha-Brahmanas reciting the Vedas and thus gain a double object. No doubt the technical flaw arising from their alienation of property endowed for maintaining the original charity was sought to be obviated through these devices, but whatever kind of compensation might have been effected, the alienation must have been a breach of trust. But perhaps it weighed lightly against the heavy pressure of the necessity and urgency for the renewal of the Vedaparayanam service in the temple.

Prior to the execution of the above agreement by the villagers, it appears that a temporary interim device was also adopted, It was to lease out the half-share of the village on Srotiya-Kuttakai to Tirukkalikanri-dasar who on the one hand paid the lease amount into the temple-treasury and on the other permitted the Brahmanas to reap the benefit

from the half village. This was only preliminary to the final stage of complete alienation and prior to obtaining the consent of the villagers.

There are references to Vedaparayanam at a later date, i.e., during the time of the Second Vijayanagara dynasty, and we may take it that, after Saka 1355 when it was revived by Devaraya II, there has not been any break in its continuity down to this day, and that it has added, as it was expected to do, to the glory and sanctity of the temple which is stated to have enjoyed all other Vaibhogamgal.

Besides Vedaparayanam, we meet with arrangements for the reading of Puranams also on certain sacred days. In a record of the 16th century (No. 3- G.T.) we note that on the day of kaisika-dvadasi (i.e., the 12th day of the bright half of the Telugu month of Kartikam) Ananta-vrata-puranam was read, perhaps in Sri Govindaraja's temple at Tirupati. Similarly an inscription (No. 253-T.T.), dated in Saka 1413, records an arrangement made for the reading of Tiruvenkata-mahatmyam by Pasindi Venkatatturaivanjiyar Ramanujayyan, the donor in the above record, on a day in the month of Margali.

Abhishekam

A few records mention a daily Tirumanjanam or abhishekam for Sri Venkateswara at Tirumala and for Sri Govindaraja at Tirupati. The earliest reference occurs in No. 4-T.T. dated in Saka 1386, when Kandadai Ramanujayyanga arranged, as his service (Kainkaryam) for the Alagappiranar-tirumanjanam conducted daily for Sri Venkateswara for the supply of perfumery to the temple through his Ekaki (i.e., unmarried) disciples of the Sattada Srivaishnava etc. The perfumery consisted of meditta...sattuppadi or chandanam (sandal-paste), manjal-kappu (turmeric), melli-kappu (musk) and karpura-kappu or pachchakarpuram (refined camphor); and along with these a small cloth and betel-leaves and nuts were supplied by them.

This Alagappiranar-tirumanjanam comes to notice also in No. 163-T.T. dated in Saka 1406, wherein Kandadai Ramanujayyengar is again the donor. This epigraph, besides furnishing the above information regarding the holy bath for Sri Venkateswara daily, records a further provision for a daily bath for Sri Govindaraja at Tirupati known as Tirumagaludanvaruvar-tirumanjanam and for food-offerings known as Sri Kulasekhara-perumal tiruvaradhanam. Camphor for waving before the deities is the additional article of supply required to be made for the two temples at the time of bath, while for Sri Govindaraja's temple was to be issued a parivattam (cloth) also. The significance of this inscription consists in the mention of the village Gundi-pundi which was granted by Saluva Narasimha for the support of the Ramanuja-kutam, and in the authorisation of the utilisation of a part of its income for the expenses of the tirumanjanam, whereas in the earlier one (No. 4-T.T.) no mention is made of the village and the articles of perfumery were only required to be supplied from the Ramanuja-kutam.

Through the other record (No. 187-T.T.) Tirukkalikanridasar Alagappiranar provided for the supply of meditta pulugu-kappu for the deity's face (tirumukha-mandalam) each day for six months,

together with sandal-paste (meditta-sattupadi) and camphor for waving a light (alatti or arati).

This is the first mention we get of pulugu-kappu and here it is stated that it was arranged to be done every-day for six months. The next reference to it occurs in No. 336-T.T. dated in Saka 1418, wherein Kandadai Appachchiar-Anna provided on the Friday occurring once in 15 days which happened to be the day of pulugu-kappu murai for Sri Venkateswara, for the recitation of the Ula, a species of poem, in praise of Kandadai Ramanujayyengar and for the offering of two atirasappadi for the deity at the time of anointment with pulugukappu. The expressions of the record indicate that the pulugukappu function had been carried on for some time past and that men had become familiarised to it by that time.

There is a function, extant in the temple routine on Fridays, which is denominated punugukapu during which the Tirumeni, the holy body of the idol including the face, is smeared with civet-oil and then the Tiruman-kappu, the vertical white Vaishnavite mark in two thick patches, is formed with fine dust of refined camphor, together with an intermediate black one of musk. Further, in the present-day vocabulary of the temple, punugukapu includes not only the civet-oil and camphor but also musk and

AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes, moving on ghat roads are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy to safeguard ourselves.



saffron, the former being used for putting on the middle mark Kasturi-tilakam on the forehead, and the latter for making up the sandal-paste besides being one of the articles of perfumery for the abhishekam. It is therefore probable that the two terms pulugu-kappu and punugu-kappu are mere variants and that the former comprised of the same four articles as the latter now does, namely punugu (civet) pachcha-karpuram (refined camphor), kasturi (musk) and kumkumapuvvu or kesari (saffron).

FESTIVALS IN TIRUMALA TEMPLE

The Tirumala temple is famous from earliest times for the festivals conducted on the hill. Those festivals continue with increasing popularity even up to the present day.

In ancient days under royal patronage the temple had received gifts and endowments primarily for the worship of the Lord and secondarily for augmenting the grandeur and attraction of the temple and increasing its popularity by means of elaborate festivals and profuse food offerings. Even the construction of spacious and artistic mantapams and imposing prakarams and gopurams were intended only for this purpose.

The festivals in the temples may be classified into two broad divisions, namely, the basic festivals connected with the ritual of temple worship and which are enjoined by the Sastras and agamas, and auxiliary or secondary festivals according to the nature of this establishment, endowment by devotees etc. The basic festivals are compulsorily being enjoined by the Agamas and the Sastras to be observed at fixed times of the Calendar to coincide with some astronomical data and the omission of which would be considered to be most inauspicious. In fact in many of temples, restitution of these festivals once suspended would call for special Suddhi rites. The most popular festival of Tirumala which is known as 'Brahmotsavam' belongs to this category of basic festivals.

The secondary or auxiliary types of festivals are individual festivals connected with some incident in the traditional legends about the particular idol in worship in that temple, or they may be connected with some divine incidents about the avatara or incarnation of God etc. Such a festival at Tirumala would be the 'Tirupallieluchchi' that is the Dhanurmasa festival. Similar would be the festivals that are conducted on the days which coincide with the Nakshatra or birth asterisms of many of the deities. This subsidiary festivals generally would have been instituted by wealthy patrons or by royalty to seek divine grace or to obtain religious merit. Endowments were usually made by them with specific provisos that the proceed of the endowments should be used for conducting the festivals on the days specified by them. These days generally would be the nakshatra days of the person making the endowment or that of his religious guru or King, or any other relation or some friend.

In Tirumala temple also the above type of festivals are also celebrated.

(to be continued)

Festivals and Rituals in November 2022

- | | |
|-------|---|
| 01 | Tirumala Srivari Pushpayagam |
| 05 | Kaisika Dwadasi |
| 14 | Children's Day |
| 20-28 | Tiruchanur Sri Padmavati
Ammavari Brahmotsavams |
| 21 | Sri Dhanvantari Jayanti |
| 24 | Tiruchanur Sri Padmavathi
Ammavari Gajavahanaseva |
| 28 | Panchami Theertham |
| 29 | Tiruchanur Sri Padmavathi
Ammavari Pushpayagam,
Sri Subramanya Sashti |

A SISTER WISHES FOR HER BROTHER

- Smt. B. Parvathi

assured that those who found favour with his sister would not be

Kartika *masam* is a season of religious fervor and month-long worship of Lord Shiva. It is also the month at the beginning of which occurs a one-day special celebration. The second day in the month of Karteekam is also marked in our Telugu calendars as *Yama Dwiteeya* or the day of *Bhagini hasta bhojanam*, the day of a sister's wishes for the wellbeing and long life of her brother. 'Bhagini' means Sister, 'Hasta' as one knows is hand, and 'Bhojanam' is Meal —the meal served by the hand of a sister to her brother. The sister applies *tilakam* on brother's forehead, serves a sumptuous lunch and offers *harati*. It is an occasion which comes in the wake of the twin festivals of Naraka Chaturdasi and Deepavali and precedes *Nagula Chavithi*, an important day of worship of snake gods for Telugu people. It is called *Bhai Dhooj* or *Bhau Beej* in Maharashtra, Gujarat and other North Indian states and as *Bhai Phonta* in Bengal, Assam and as *Bhai Tika* in Nepal. It has spread to the south in the recent years. It is believed that this practice of *Bhagini hasta bhojanam* has come from folk tradition.

The background story goes like this: Yama is the fierce god of death. Yamuna is his sister. Yama who had great affection for his sister did not visit his married sister for a long time. Finally, he went to her house once and pleased by her attention, affection and the food she prepared and so lovingly served, he

unduly touched by him. It is also said that those who take a dip in the river Yamuna would be assured full tenure of life and spared untimely death. Since a holy dip in the river Yamuna may not be possible for all, remembering this story of the brother-sister bond and observing this tradition would assure a long protected life to brothers.

This is also the kind of festival that renews the affectionate bond that ties siblings more. All of our festivals and celebrations, whether classical or folk, are intended to continue the best practices in our culture. To know them is to understand their significance and to practice them is to assure healthy family relationships.

Children, respect your siblings and follow the traditions. By following our culture and traditions leads to good harmony in the society.



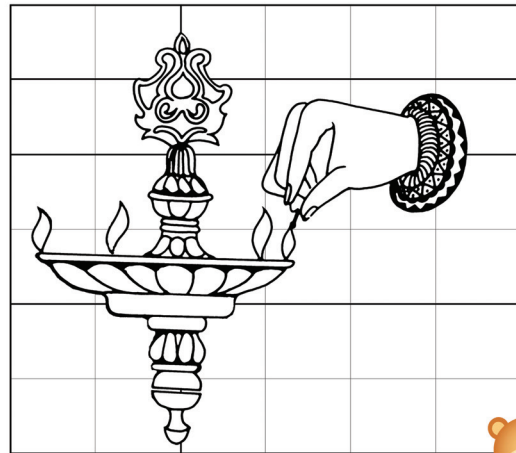


DO YOU KNOW?

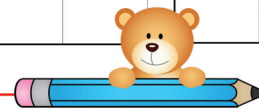
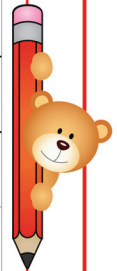
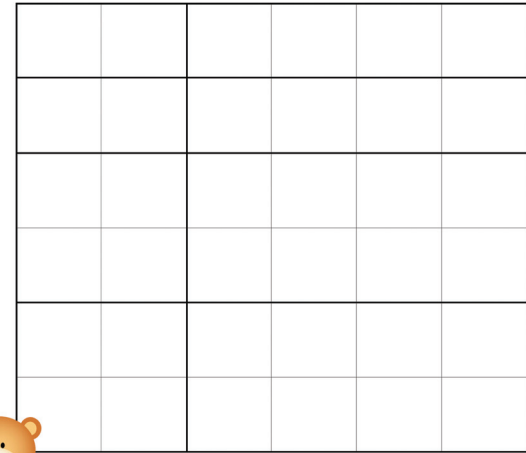


DRAWING

Colour the Picture



Draw the Picture as given



MATCH THE WORDS In Column A with the Column B:

A

- (1) Sathyabhama
- (2) Navarathri
- (3) Kedaragouri Vratam
- (4) Chakrasnanam
- (5) Garudaseva

B

- (a) Deepavali
- (b) Narakasura
- (c) Brahmotsavam
- (d) Vijayadasami
- (e) Varahaswami Temple

Answers : (1) b (2) d (3) a (4) e (5) c

RIDDLE

Name the Vahanam using the Clues given below:

1. He is depicted as the mount of Lord Vishnu.
2. He is the son of sage Kashyapa and Vinata.
3. He is described as the King of the Birds.
4. Aruna the charioteer of the Sun God is the brother of him.

Answer : The mighty Garuda



PROVERB A DROWNING MAN WILL CLUTCH A STRAW



1. Clouds (Sky blue)
2. Sparkling Crakers
3. Clouds (Dark blue)



Find out the Differences

Clues

4. Bird
5. Rangoli
6. Trees
7. Pillars

RECITE

Deepajothi Parabrahma
Deepajothi Janardhana
Deepo Me Hara Tu Paapam
Sandhya Deepa Namostute



Tirumala Tirupati Devasthanams
SPIRITUAL SAPTHAGIRI MAGAZINE

QUIZ for Children - 3

'Sapthagiri' introduced QUIZ for Children. Read the entire Magazine and find out the answers for the Quiz and fill in the blanks with the answers following the Rules and Regulations given below.

- Name the two jewels that adorned Garuda on Garuda Seva during Brahmotsavam in Tirumala?
- Vishvakshena is otherwise known as
- The other name of Backsavari Utsavam is
- Oppiliappan Koil is also known as
- Name the two characters mentioned in 'Om Kaarthheeka Daamodaraya Namah' article
- Chakrasnanam is on
- Name the Asthanam which will be performed on Deepavali day in Tirumala
- To which tree do people offer puja on Vijayadasami day
- Thanadu bhrathallella Seyanga.
- Synonym of 'Unhappy' is
- Sri Padmavathi Ammavari Gaja Vahana Seva is on
- Light serves as a symbol of
- Who killed Narakasura?
- Name the God who is mentioned in the general predictions of Aries.....
- Name the title of article related to Annamaiah Sankeerthana
- Name the bow of Arjuna.
- Name the proverb mentioned in the magazine.
- Name the brother and sister mentioned in the moral story.
- Name the Panchagavya product related to Sambrani cups
- Tirumala Srivari Pushpayagam is on

RULES AND REGULATIONS

- This quiz is meant for the children aged below 15 years only.
- The children who wish to participate must belong to Hindu religion only.
- The parents of participating children must be the subscribers of 'Sapthagiri' magazine.
- Answers for the quiz questions must be written in the prescribed place provided.
- The photocopy of the answer scripts for quiz will also be considered with Subscription Number only.
- There should be no marks of striking and corrections in the answers. Only use ball pointed pen. Avoid pencil, Sketch or Jel pen.
- The last date for submitting the answers for the quiz is 25-10-2022.
- Three winners will be selected through lucky dip among the participants who submit all the correct answers.
- The names of the winners will be published in the next issue i.e. December 2022 magazine.
- The children of the employees working in the office of the Chief Editor, T.T.D. are not eligible to participate in the quiz.
- No information will be provided over phone regarding the quiz. Participants should send their details legibly.

Name of the Child :

Age : Subscription No. :

Full Address :

.....

.....

Cell No. :

**Your answers should be sent to the
Address given below:-**

The Chief Editor, Sapthagiri Magazine,
TTD Press Compound
K.T. Road, Tirupati – 517507
Tirupati District, Andhra Pradesh



GENERAL PREDICTIONS FOR THE MONTH OF OCTOBER 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Speech is silver silence is golden. Better to talk straight. Better not to go for controversies. Students are supposed to be very careful in adopting the same without having any doubts. Administrative officers are better to postpone the issues to a later date. Lawyers also should follow the same path. But women are advised to take advice in their works. Praying Lord Venkateswara will change the situations.



Taurus (Vrishabha) : Health issues should be taken up immediately, particularly regarding to the viral fevers, headache etc. There is a chance for the young couple to be having promotion as parents by a birth of a child. All people will enjoy the festive mood. Health of the old people in the house is more important. Business houses should move very economically by minimising the expenses. Praying Lord Vishnu is the only key for safety and peace.



Gemini (Mithuna) : Very active and restless in their day to day affairs. Additional responsibilities will give you much pain still you will be finding to have decent ways to solve the problems in a better and challenging way. Sportsmen will find a silver line. Students should not spend the time without production. Future is brighter. Hope is the key for successful committed efforts. Praying Goddess Durga or Mahalakshmi will lead in a right path.



Cancer (Karkataka) : Enemies are there but success is on the cards. Scientists, inventors will have right time to be in lime light. Great honours will shower on for their committed efforts. Abroad tours may except. Women are very happy for their skilful displays which are rewarded suitably. Top management in the houses will have an easy song to get recognised. Worshipping Lord Subrahmanya will give immense pleasure.



Leo (Simha) : There is a possibility for procuring the things. Their thought process is faster and the implementation becomes slower. Students are very enthusiastic to fly over to foreign lands. They will become successful in their mission. But a bit expensive. Becomes late in implementation process. Action should be quicker. Worshipping Lord Siva will give excellent results.



Virgo (Kanya) : Jupiter is very strong and success is on the cards. Public relations are excellent to build up for a long time. New assignments are open to complete in a systematic manner. They will be in the lime light. There may be sudden promotions which may be beyond expectation. Awards of honour may be declared. Their songs are very attractive and highly audible. But time is more important for success. Praying Lord Siva and Goddess will turn the direction to easy success.



Libra (Tula) : Librans are highly balanced. But emotions are to be very controlled. Better not to be confused and should not involve in controversial issues. Better to postpone the matters in the court of law. Amicable settlements is observed. Postponement is the better choice. Decisions may differ according to the situations. Worshipping Lord Venkateswara or Goddess Durga will change the colours.



Scorpio (Virshchika) : Sports persons are on the way to establish new records. Records are rewritten. Middle and top management in the business circles are having an easy song to ring effortlessly. Promotions are awaiting. Job change is for betterment. New assignments are fresh and very interesting. Artists, Singers, persons of creativity will have a good time to prove. Women folk are hale and healthy. Young lads are ready for wedlock. Praying Lord Siva will have a good experience.



Sagittarius (Dhanu) : Overpowering the enemies is an easy game. Military paramilitary and police, persons are very busy in their natural course of actions. In the business circles, people will get highly emotional. But steadiness is required. Children are very active. Students are very busy in their schedules. Great artists will become greater. Upcoming artists will be on the silver screen. Praying Lord Subrahmanya will lead to easy success.



Capricorn (Makara) : Time is to be turned steadily and favourable conditions are ahead. Better not to think of disgrace but move swiftly in a positive direction. Health is wealth. Old people in the house must be taken care of as well as small kids too. Enjoyments should be reduced. There may be a journey which may help to ease the situations. Praying Goddess Lakshmi will shower everything.



Aquarius (Kumbha) : Aquarians are in the still waters to swim across very comfortably to reach their goals and hit the targets. Poets, people of creativity are exposed to light. Even software personnel will just dictate terms. Students will have a very good time. But personnel health care is more important. Fastness should be avoided. Praying Lord Narayana will work very impressively.



Pisces (Meena) : Long pending agreement issues will have a better outcome. Better to settle the matter than keep on pending. Success is on the cards. There will be a great success in almost all the matters related to the real estate. Issues between brothers also will settle peacefully. Better settlements will be there. Every one will have good luck and better life. By enchanting the stotras of Goddess Lakshmi will bring luck and prosperity in life.

Subham Subham Subham

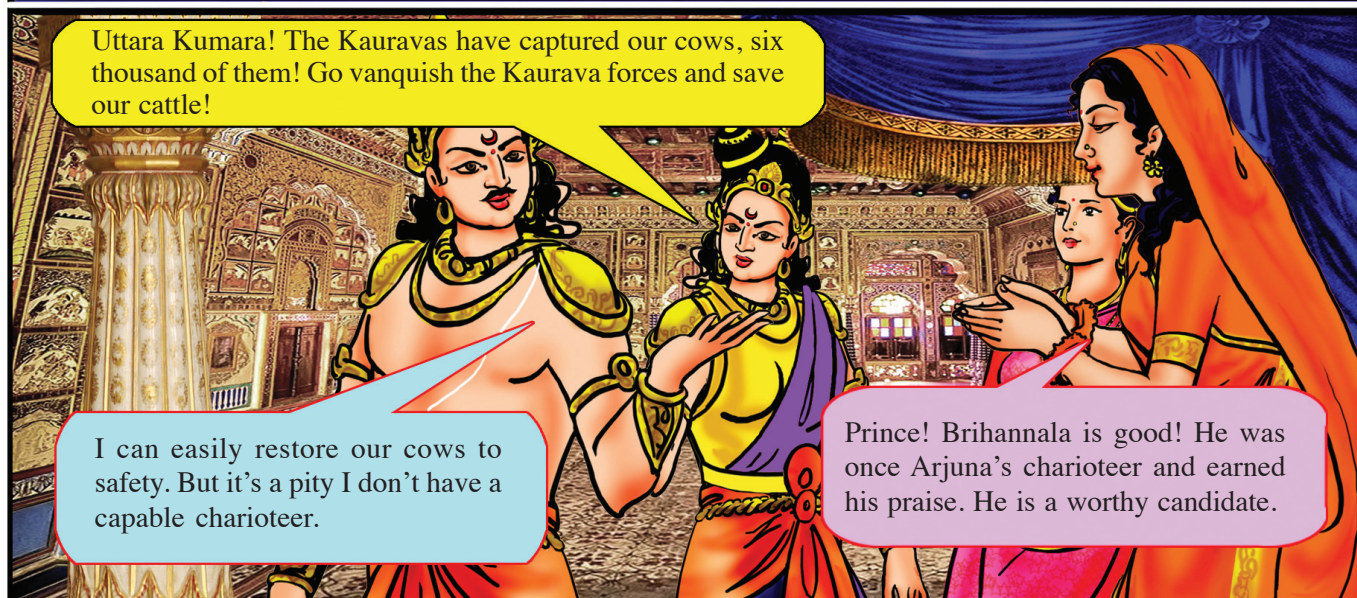
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Listen This Tale to This 'VIJAYADASAMI'

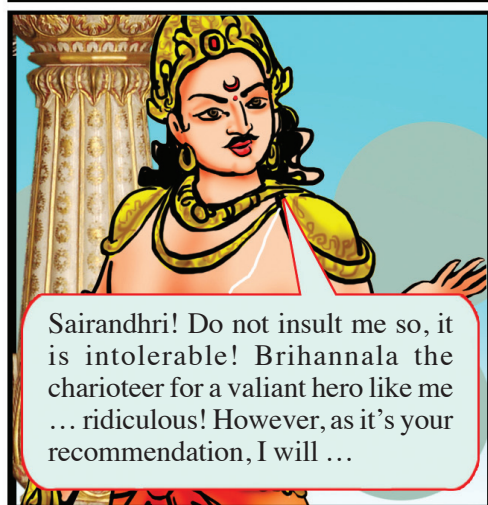
Original Story in Telugu by :
Dr. Kampalle Ravichandran
Pictures by : Sri Thumbali Sivaji
Translated by :
Smt. C.Sravanthi



Uttara Kumara! The Kauravas have captured our cows, six thousand of them! Go vanquish the Kaurava forces and save our cattle!

I can easily restore our cows to safety. But it's a pity I don't have a capable charioteer.

Prince! Brihannala is good! He was once Arjuna's charioteer and earned his praise. He is a worthy candidate.

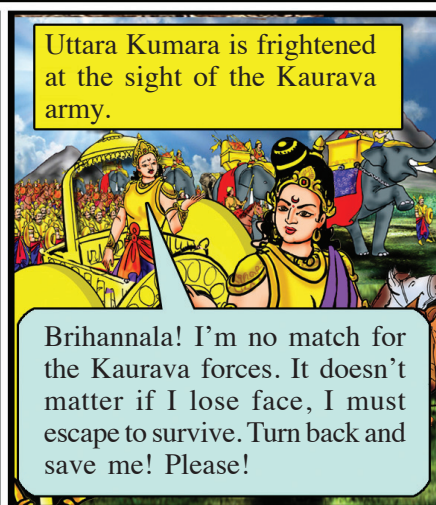


Sairandhri! Do not insult me so, it is intolerable! Brihannala the charioteer for a valiant hero like me ... ridiculous! However, as it's your recommendation, I will ...



Brother! Defeat the Kauravas and bring us their tufts of the crowns so that we can play with them.

Sister, that's child's play! I will.

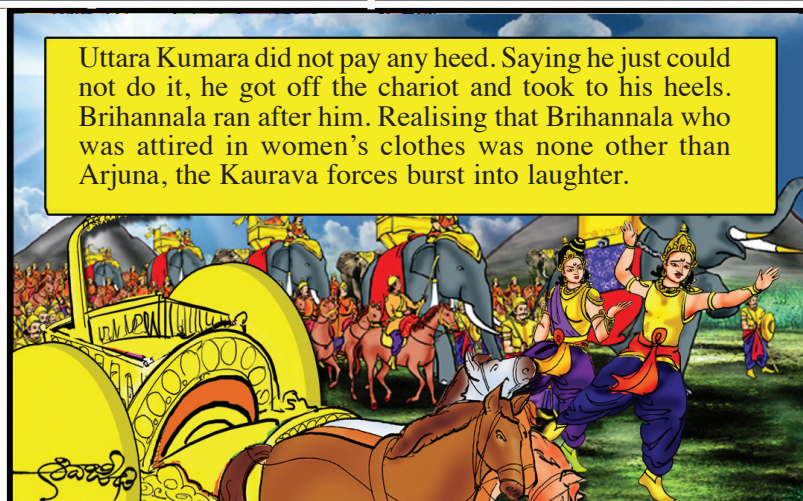


Uttara Kumara is frightened at the sight of the Kaurava army.

Brihannala! I'm no match for the Kaurava forces. It doesn't matter if I lose face, I must escape to survive. Turn back and save me! Please!



Prince! Fear not. Fight! You made such tall claims at the palace to the women. You must fight at least for that!

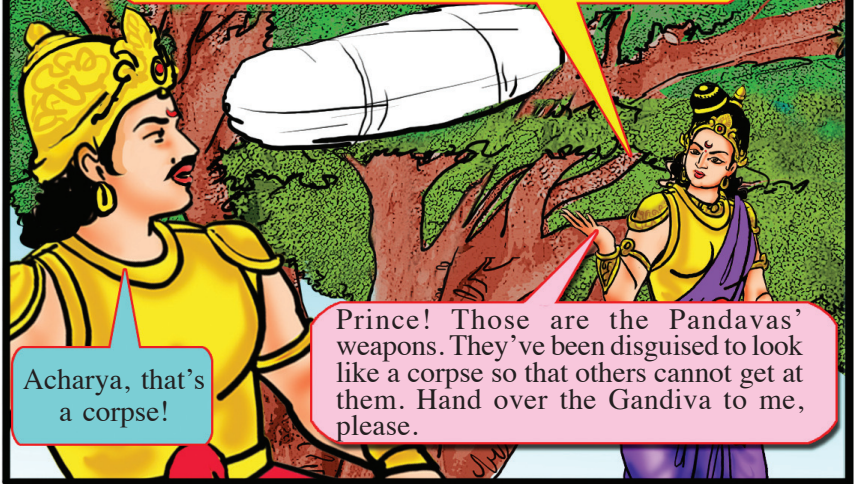


Uttara Kumara did not pay any heed. Saying he just could not do it, he got off the chariot and took to his heels. Brihannala ran after him. Realising that Brihannala who was attired in women's clothes was none other than Arjuna, the Kaurava forces burst into laughter.

Prince! Let me take up the fight and free the cows! You be my charioteer.



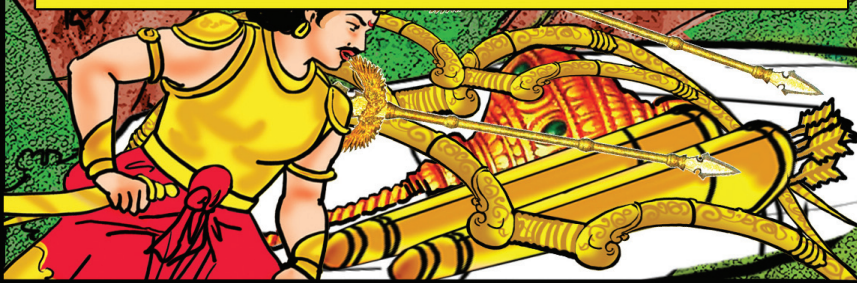
Uttara Kumara! Lower the bundle you see on this tree. Arjuna's bow Gandiva is in there. Without it we cannot face our enemies.



Acharya, that's a corpse!

Prince! Those are the Pandavas' weapons. They've been disguised to look like a corpse so that others cannot get at them. Hand over the Gandiva to me, please.

Uttara Kumar opened the parcel. The weapons shone with a magical gleam. He was dumbstruck by the bow that glittered like a golden python. Only when Arjuna recounted his various names and explained how he acquired those names did Uttara believe that Brihannala and Arjuna were one and the same.

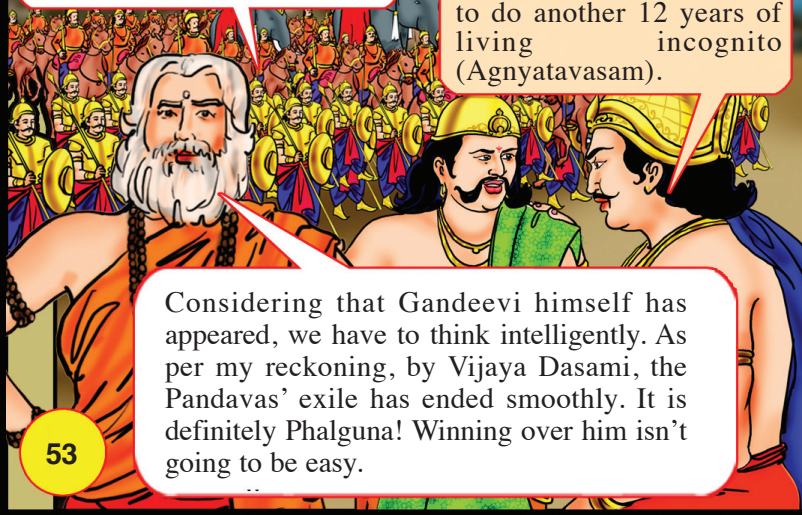


Arjuna took his conch Devadatta and his bow Gandiva. Uttara took charge of the chariot and both made their way towards the battlefield.



Suyodhana! That's Arjuna, without doubt.

Pitamaha! If that's indeed Arjuna, then the Pandavas' game is up. They will have to do another 12 years of living incognito (Agnyatavasam).



Considering that Gandeevi himself has appeared, we have to think intelligently. As per my reckoning, by Vijaya Dasami, the Pandavas' exile has ended smoothly. It is definitely Phalguna! Winning over him isn't going to be easy.

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Arjuna rampaged through the enemy ranks. The Kaurava forces fled and the cows were rescued. Those who listen to this story on Vijayadasami day will be blessed.



THE END

Please cut here



TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

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TIRUMALA TIRUPATI DEVASTHANAMS

TTD had conducted Gokulashtami celebrations on 19.08.2022 at Sri Venkateswara 'Sapta Go Pradakshina Mandiram' at Alipiri and at S.V. Dairy Farm in Tirupati. On this occasion, TTD Trust Board Chairman, Sri Y.V. Subba Reddy, Trust Board Members Sri P.Ashok Kumar, Sri Murram Shetty Ramulu, Chennai Local Advisory Committee President Sri Sekhar Reddy, TTD Tirupati Joint Executive Officers, Smt Sada Bhargavi, I.A.S. and Sri V. Veerabrahmam, I.A.S. CV&SO Sri Narasimha Kishore, I.P.S. and other higher officials participated.





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05-10-2022

WEDNESDAY

DAY : CHAKRASNANAM